

THE NEW-JERUSALEM MAGAZINE.

Vol. XIII.

FEBRUARY, 1889.

No. 2.

CONTENTS.

ROBERT ELSMERE AND THE CHRISTIAN FAITH.....	<i>Julian K. Smyth</i>	65
SLEEP. (Poetry.).....	<i>John Bragg</i>	79
FAITHFULNESS.....	<i>F. A. Dawson</i>	82
A STUDY OF PSALM XXI.....	<i>Joseph Pettee</i>	92
THE PERSPECTIVE OF LIFE.....	<i>Ella F. Mosby</i>	97
LIVING FAITH.....	<i>X.</i>	99
OPEN LETTERS.....		101
Dr. Holcombe and Christian Science; Does the Memorable Relation, T. C. R. 188, and A. R. 962, Teach Episcopacy?		
WANT AND NEED. (Poetry.).....	<i>Robert P. Rogers</i>	105
SWEDENBORG STUDIES.....		107
The Four Quarters; A Needed Work.		
BOOK NOTICES.....		117
Egyptian Archæology; The Book of Life; Our Celestial Home: an Astronomer's View of Heaven; Jesus and the Men About Him; Eating for Strength; Jesus Brought Back; A Handbook of Pilgrims; Christ the Healer; Tanis and Tahpanhes.		
THE NEW CHURCH.....		121
Adaptability; "The Face of Jesus"; Catholic Criticism; Essay on Swedenborg.		
THE RELIGIOUS WORLD.....		125
The Coming Kingdom; Church Amusements; Danger from the New Theology; Christian Science; Holier than Thou; Call for Revision; An Episcopalian Warns his Brethren.		

PUBLISHED BY

THE MASSACHUSETTS NEW-CHURCH UNION,
No. 169 TREMONT STREET, BOSTON.

Entered as Second-class Mail Matter.

THE NEW-JERUSALEM MAGAZINE.

Published MONTHLY, under the auspices of the

Massachusetts Association of the New Church,

— AT —

No. 169 TREMONT STREET,
BOSTON.

Its object is to promote the reception in Mind and Life of the truths of the New Church, contained in the Holy Word, and set forth in the writings of Emanuel Swedenborg.

"The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue."

All business communications should be addressed to the "PUBLISHERS OF THE NEW-JERUSALEM MAGAZINE, No. 169 Tremont Street, Boston."

All matter for insertion may be sent to "THE EDITOR OF THE NEW-JERUSALEM MAGAZINE," at the same office.

TERMS:

Payable in advance, (including postage) - - - - \$2.00 a Year.

To Clergymen and Students in Theological Schools, 1.00 a Year.

To subscribers in Great Britain - - - - - 10 shillings a Year.

Clergymen " " " - - - - - 6 shillings a Year.

Single numbers, 20 cents.

The Volumes of the New Series bound in cloth, uniform style, are for sale at \$2.50 each. Subscribers having numbers in good condition may exchange them for the bound volume, on payment of seventy-five cents.

The Magazine is continued at end of subscription unless otherwise ordered.

THE CHILDREN'S NEW-CHURCH MAGAZINE.

PUBLISHED MONTHLY.

TERMS:— Payable in Advance, (including postage) \$1.00 a Year.

To subscribers in Great Britain - 5 shillings a Year.

Remittances for either Magazine may be made in P. O. Money Orders, Checks, or Registered Letters, made payable to the order of EDWARD A. WHISTON, Agent. Money in letters not registered is at sender's risk.

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VOL. XIII.—NEW SERIES.—No. 2.

FEBRUARY, 1889.

ROBERT ELSMERE AND THE CHRISTIAN FAITH.

"I BELIEVE in an Incarnation, a Resurrection, a Revelation." Such was the declaration of faith by that much-talked-of and deeply interesting character, Robert Elsmere, at a time in his ministry when, as he said, whatever else might be true, to him the religion of Christ was true. With scholarship he had no quarrel. It might in some important respects be hostile to beliefs which he held as sacred. Its criticisms he might feel compelled to discuss with reserve. But all discussions and questions of learning aside; putting aside, too, all mere formal professions of a creed; speaking as men will sometimes do to each other, even on these high themes, in perfect honesty and simplicity of soul, he felt that in his heart he believed in three things—an Incarnation, a Resurrection, a Revelation.

Months afterwards, standing alone in the summer air, a strange, dismal power beating at the sanctuary of his heart, thus he catechised himself:

Do I believe in God? Surely, surely. "Though He slay me, yet will I trust Him."

Do I believe in Christ? Yes, in the teacher, the martyr, the symbol to us Westerns of all things heavenly and abiding, the image and pledge of the invisible life of the spirit,—with all my soul and all my mind.

But in the God-Man, the Word from eternity, in a wonder-work-

ing Christ, in a risen and ascended Jesus? . . . He waited, conscious that it was the crisis of his history.

And the result of that crisis? This, revealed to himself that night with a kind of dismay, and afterwards confided to another in these words :

I can believe no longer in an Incarnation and Resurrection. Christ is risen in our hearts, in the Christian life of charity. Miracle is a natural product of human feeling and imagination; and God was in Jesus — preëminently, as He is in all great souls, but not otherwise — not otherwise in kind than He is in me or you.

And so this nature, "saturated and steeped in Christian association," secure and happy once in his simple faith in an incarnate and risen Saviour, the living and eternal Word, had come to deny this religion of his heart, not in pride nor in anger, but, as he believed, in intellectual honesty, and therefore of necessity, but with a sorrow of spirit that seemed nameless and hopeless.

It is needless for me to speak of the power of this book. Through the mental struggles of Elsmere, which are sketched with such power of pathos and reality, the thoughts of many hearts have doubtless been revealed. It is probable that the tendency of the book with many will be destructive. What Elsmere came to feel, others may feel through him; and an Incarnation, a Resurrection, and a Revelation appear as the fond hopes and symbols, rather than the realities of a happy and abiding faith. And yet something is gained whenever men are led to think deeply and devoutly of spiritual things: for the thought of God is what first opens heaven to a man. And as a protest against what we may call a merely traditional belief, as a protest, too, against a purely formal religion, this book may serve a much-needed purpose.

Moreover, here is a kind of skepticism as pathetic as it is rare. So much of the unbelief about us is bred in sheer ignorance; so much of it is the result of mere thoughtlessness — a mere affectation to be wise on the part of those who are not only uninformed but seemingly incapable of intellectual seriousness. But here is a skepticism against which an

honest heart cried out in very pain; one that was shaped and born amid travail of spirit; one that never for a single moment was irreverent or trivial, but sadly submissive, clinging to the end to that which appealed to him as ideally true in the life of the Christ, and reaching out in new ways for a realization of its ideals. "Robert Elsmere," if it is a true expression of mental doubts and struggles now going on about us, is as a summons to the church to give to men of her best thought, to treat with friendly candor their difficulties, and to be patient with their denials. It certainly places an added emphasis upon the futility of winning by mere authority or tradition, of evading questions that are burning their way into doctrines and creeds by that old-time defence of "mystery," or of anything whatsoever that prevents young or old from feeling that true Christianity is broad, sweet, and reasonable.

Having said this much, however, let me emphasize what has before been pointed out, that this book with all its appreciation of what is ideally beautiful in the Christian life, with its fine scorn of irreligion and materialism, does not do justice to the Christian faith, in that it is left apparently without defence. There are plenty of blows struck, but always by the hand of the enemy. There is a plentiful exhibition of critical learning and forensic power, but that, too, comes from the same side. Robert Elsmere is indeed represented as making a struggle to maintain his faith, but, to quote Mr. Gladstone's words: "What weapons the Rector wielded for his faith, what strokes he struck, has not even in a single line been recorded.

. . . The Squire wins in a canter." And so the book would seem to wish to create the impression that the mouths of Christian apologists are readily stopped; that belief in the cardinal truths of revealed religion can be mowed down in a trice, when once scholarship sets itself to do it; and that while Christianity makes a strong claim upon man's emotional life, it has little in common with an educated reason.

This is to take advantage of the reader who may not be versed in Christian testimony. If learning and facts are all on one side, and emotion and blind belief on the other, the

man who loves intelligence will not be long in choosing between the two. The skepticism of Elsmere will not only seem inevitable, but, intellectually, anything else would seem discreditable. For this book lays the axe at the root of the tree. Elsmere does not give up his belief in the prime teachings of religion through any attack made on the doctrinal form of these beliefs. His faith gives away from a different — I will not say a deeper — cause. The attack is made, not upon the limbs or the foliage, but upon some of the roots — upon some of the historical facts which have dug their way deep into the earth and held the tree up, though many an evil tempest has rocked it.

Without pretending to any special fitness for a controversy of this kind, without claiming that the historical argument is the only or the most convincing argument, I simply ask the privilege of trying to supply some of the defence which the book has failed to give.

1. *There is the Christ Himself.* No criticism, worthy of the name, to-day denies the actual existence of Christ. Any such denial, if made, must be made either in ignorance or in mere defiance of facts capable of the most positive historic proof. Elsmere gave up his belief in a Divine incarnation; he did not, however, he could not, give up Christ, the teacher, the martyr, the founder of Christianity. No intelligent, and certainly no self-respecting, man will speak flippantly of this Life as if it had no reality. Although Elsmere came to discredit the Resurrection and Ascension as historical facts, it surely was a fine moment when, standing face to face with the members of a secularist club, whose papers contained vulgar witticisms and caricatures of the Gospel history, he said:

“But do not let yourselves imagine for an instant that, because in a rational view of history there is no place for a Resurrection and Ascension, therefore you may profitably allow yourselves a mean and miserable mirth of *this* sort over the past!” and his outstretched hand struck the newspapers beside him with passion.

... “Do what you will, you cannot escape Jesus of Nazareth. His life and death underlie our institutions as the alphabet under-

lies our literature. . . . It is wrought into your being and into mine. . . . And you think that a fact so tremendous can be just scoffed away — that we can get rid of it and of our share in it by a ribald paragraph and a caricature!"

There is a lesson here for any form of unbelief which vents itself either in loose denials of the central fact of Christianity, or in any form of contempt for that fact. It is no longer creditable either to a man's intelligence or to his moral feeling to speak lightly of Jesus of Nazareth.

2. *The Documents.* Our knowledge of the being of Christ is derived partly from the church as a witness, which has ceaselessly through more than eighteen centuries proclaimed His name with conquering power; partly through the two great sacraments instituted by Him — the Holy Supper, served and eaten always in remembrance of Him; and Baptism, by which, from the very beginning, men have taken upon themselves this new name. Our knowledge comes partly, too, from the signs of His presence among men, such as our Sunday, which has superseded the Jewish Sabbath or seventh day, because of the fact that the Lord rose on the morning of the first day of the week, and thus made every first day a "Lord's day"; or again, the cross, which from time immemorial was a sign of ignominy, but which at the end of three centuries was blazoned on the emperor's banner and floated over the Roman legions, and is to-day worn as amulet or jewel, and flashes from a thousand spires as the most sacred symbol in the land.

But our fullest information comes, obviously, from the Christian documents. Of these the earliest are, of course, the writings which are collected together into what we call the New Testament. Of the books of this New Testament, four are called Gospels, and are attributed to the hands of four evangelists who, either as eye-witnesses or the intimate associates of eye-witnesses, had the means of knowing the facts of which they wrote. Their value, however, does not depend upon whether they were actually written by the hand of the evangelists whose names they bear or not. What is essential is the obvious fact that they were written; written,

too, while the facts of the Saviour's life were accessible. Thus Justin Martyr, born at Nicopolis, in 103, states that the churches were accustomed to hear the writings of the apostles (with the prophets) read in their assemblies on the first day of each week.* And it has been shown that even as early as the time of this father (about 100 years after the crucifixion) there were such variations in the text as could only have arisen in the lapse of considerable time.† Origen (A. D. 220-240) speaks of having consulted "very ancient copies"; and Iraeneus, still earlier (A. D. 180-190), makes his appeal to the "good and ancient copies."

These are mere hints to show the kind of testimony which is available to prove that the Gospels were authentic records, written soon after the events which they describe. In the course of a hundred years, we find that there are not only copies enough in existence, but that the custom is already established to read the writings of the apostles to the little Christian assemblies every Lord's day. We find that in less than a hundred years later there is a choice as to manuscripts, and that some are spoken of as "very ancient"; we find that from the writings of the first three centuries all of the Gospels, except a very few verses, could be recovered; so that, to quote the language of a writer on this subject, it is safe to say that the Gospels are better supported than Greek and Latin classical works which have never been disputed.

Without appealing, then, to any spiritual or "internal evidence" we have these incontestable facts:

(a) The fact of Christ; (b) The fact of Christianity; (c) The outward preservation of the two sacraments; (d) The Lord's day; (e) The sign of the cross; (f) The Gospels, corroborated by the Pauline epistles and by the writings of the early Christians, from Clement of Rome, a contemporary of the apostles (A. D. 30-100), down through the ever-increasing number of Christian writers.

3. *The value of the testimony of the early Christian period.*

* The Historical Foundation of Christianity.

† Ibid.

"There is one thing, however," said Langham to Elsmere in the early days when the Rector's faith was still ardent, "that doesn't seem to have touched you yet. But you will come to it. To my mind, it makes almost the chief interest of history. It is just this: History depends on *testimony*. What is the nature and value of testimony at given times? In other words, did the man of the third century understand or report or interpret facts in the same way as the man of the sixteenth or the nineteenth? And if not, what are the differences, and what are the deductions to be made from them, if any?"

This, as subsequently developed, is the chief argument of Mrs. Ward's book. This is the poisoned shaft that enters the joint of the harness and mortally wounds the fond belief of the Rector.

"Suppose, for instance," said the Squire, "before I begin to deal with the Christian story and the earliest Christian development, I try to make out beforehand what are the moulds, the channels, into which the testimony of the time must run. I look for these moulds, of course, in the dominant ideas, the intellectual preconceptions and preoccupations existing when the period begins. In the first place, I shall find present in the age which saw the birth of Christianity, . . . a universal preconception of miracle . . . that is to say, of deviations from the common *norm* of experience governing the work of *all* men of *all* schools. Very well, allow for it then. Read the testimony of the period in the light of it. . . . The witness of the time is not true, nor, in the strict sense, false. It is merely incompetent, half-trained, pre-scientific, but all through perfectly natural."

Well, now, to reduce this to our common ways of speech, it means that the Gospels, although written in perfect good faith, were written by men whose testimony is of inferior value because of an undeveloped "capacity for telling the exact truth"; that the facts recorded are not trustworthy as facts because of certain preconceptions which colored the vision of the observers; and that because there was in the common mind a general expectation of a Messiah who would perform miracles, this is to be taken as presumptive evidence against their having been performed.

(a) Take the first point, on which such an emphasis is laid. Because man has developed intellectually, because his powers of observation and analysis have been sharpened by long training, does it really follow that in the third, the second, or the first century he is incapable of accurately recording facts which he witnessed? Is this anything more than an intellectual quibble? If we wished to get an accurate statement of the facts in some tragedy which had occurred, would we, in seeking for a witness, make it a condition that he be versed in the "critical method." If we found a man who was on the spot at the time, who had the common power of observation, and who, in the spirit of truth, recalled from his memory what had transpired, would not that testimony, though it were given by a plowman, be worthy of belief?

(b) Now, it is to be noted that the Gospels are not commentaries. They are not philosophies. In their letter they are the records of what some plain, true-hearted men saw and heard. That is one of the remarkable evidences of their genuineness — that they do *not* explain. The facts are given, the sayings of the Saviour, treasured in their memories, are set down without any private interpretation. Take the Transfiguration, for instance. A startling apparition, truly, this sudden beholding of One, who but a moment before had stood beside them in all human simplicity, now shining as the sun. And yet the fact alone is recorded, without one word of attempted explanation. Take the Resurrection — a theme for the study of Christian commentators ever since; and yet one very reason for its credibility is the perfect simplicity and straightforwardness of the record — not a comment, never a word of apology or attempted explanation; but a plain, brief recital of what was seen and heard. To say that men record their imaginations or preconceptions in a form so terse and historical, is an offence, it seems to me, to our common judgment. Why, look at the matter: the evangelists record it against themselves more than once that those of them who were disciples did not understand many of the things that were said and done, until all things had been accomplished and they could see the full and perfect meaning of their

Master's life. They understood not His frequent references to His death and passion; they understood not the "procession of palms"; Peter understood not the foot-washing. But these things were recorded; and the record becomes doubly valuable as showing how little of private interpretation and idiosyncrasy there was in what was written.

(c) We come to the next point: the preconceptions and prophecies with regard to the Messiah as coloring or exaggerating the view which we have of Him through the evangelists. But let it be noticed that we are not indebted for our conception of the Divine royalty of Jesus of Nazareth to any private judgment or opinion of the apostles. That for the most part comes from the common impression which the contemplation of that life, its words, its works, its sufferings, its triumphs, makes upon the human heart. And it seems to me that our most exalted conceptions grow out of the scenes in which there is no trace of miracle, save the miracle of infinite patience, endurance, forgiveness. When all the outward signs of power are gone, and He stands before the Roman governor in the mock robe, and the crown of thorns upon His brow, so calm, so enduring, with never a word of anger or remonstrance; quietly telling the man who regards Him partly with pity, partly with contemptuous humor, of that kingdom of heaven where truth rules and He is King, — it seems to me that then, without aid of any kind, one feels a power and sees a majesty which are not of this world, and before which it is to a man's honor to bow.

(d) And this leads me to point out what should not be overlooked, that while there were prophecies and expectations of a Messiah, the Lord fulfilled them in a way so utterly different from what was expected that the very guardians of those prophecies, the teachers and interpreters of them, felt that they were not fulfilled at all — and they continue to feel so to this day. This is one of the most remarkable features of the Lord's advent, that "He came unto His own, and His own received Him not." The men with the "preconceptions and preoccupations" were the very ones who despised and rejected Him. He was wounded in the house of His friends.

They looked for an invincible monarch who would crush the oppressor and restore the throne of David in more than its old-time glory; and because He would not be the king they wished Him to be, because He gave to most of their prophecies only a spiritual fulfilment, they had Him nailed to a cross; and over His head in mockery was the inscription, "King of the Jews."

And who was it that did receive Him? Strangely enough it was the great Gentile world—the men who knew or thought but little of the Messianic prophecies; the common people who heard Him gladly; the multitudes who were as sheep without a shepherd.

4. *Miracles.* (a) "The wonder would have been," remarked the Squire, "to have had a life of Christ without miracle." Wonder, indeed! Strike out everything miraculous from the records, and it is difficult, if not impossible, to account for the almost instant curiosity and awe which His ministry excited. For it would seem from each one of the Gospels that that which first aroused the interest and enthusiasm of the people was the unusual manifestation of power, exerted chiefly in curing the sick. From great distances they sometimes brought those who were afflicted with disease; the little narrow streets were at times filled with the lame, the blind, the halt, the withered that were laid there in waiting for Him. And usually the first appeal by those who sought Him was, "Master, we would see a sign from Thee." But He would not work prodigies for their idle gratification. Pain and distress He was willing to minister to. He healed their sick; and the men and women, seeing not only the cures but the Divinely human spirit that went out to them all, felt Him to be a benefactor indeed.

(b) And here is a fact which, if it be assumed that miracles were an invention of the writers, or misconceptions or exaggerations on the part of credulous beholders, is, to say the least, strange: *there is no record of a single miracle by the Lord which He performed for Himself.* "He saved others," they cried, exultantly, as they watched Him on the cross, "Himself He cannot save." They mocked Him with His

seeming helplessness, and challenged Him to put forth His power and free Himself. "Let Him come down from the cross, and we will believe on Him." And to my mind the strangest miracle in all that holy life is the fact that throughout all those last scenes of mockery and suffering He never once put forth His power in His own defence; that, though they made such cruel sport of Him, though they blindfolded Him and struck Him and spit upon Him; though they lashed Him, and dragged Him hither and thither, He would not take Himself out of His tormentors' hands nor do them harm; and that in that last hour, the people reviling, His friends weeping, the pains of death and of hell laying hold of Him, He would not deliver Himself, but just died there between the two thieves. And yet if it was inevitable that the life of Christ should have been associated with miracle, how strange it is that not one of the evangelists should have imagined something miraculous in such scenes as these.

(c) But I apprehend that much of our trouble comes from not understanding what miracle is. The common idea has been that it is some prodigy or phenomenon appearing entirely outside of the domain of natural law. Even Mr. Gladstone speaks of it as "an invasion of the known and common natural order from the side of the supernatural." But in the New Church we hold that what we call "common natural order" is perpetually "invaded" by forces supernatural; that natural forces derive their existence and their continuance from spiritual forces; that the realm of spirit lies within and operates upon the realm of nature perpetually; and that the latter derives its apparent life from the former, just as the body lives from the soul.

What, then, from our point of view, were the miracles of the Gospels? They were not wonders worked in defiance of natural law, they were not even special invasions from above; they were the sudden quickening of creative forces and agencies, an acceleration of normal processes, resulting in the sudden and unexpected production and manifestation of effects. It is the suddenness, the unexpectedness, that appeals to the mind as miraculous. That which usually occupies long

time is, by a sudden acceleration of force imparted from the spiritual side, produced in a much shorter time. This causes a surprise; and the surprise we call a miracle. "Miracle," declared Elsmere, "lives with ignorance, and is withered by knowledge." In one sense that is true. It is only an ignorant people, who know little or nothing of the spiritual side of creation and of life, who look only at effects and know nothing of cause — it is only such who need to be appealed to by miracle. But this is a truth which the Christ, not Robert Elsmere, has taught us. "An evil and adulterous generation seek after a sign." As mankind becomes more intelligent and spiritual such surprising manifestations are not needed, and therefore cease. But it is also true that it is only when man becomes wise and gains spiritual knowledge that he can then see the miraculous, the spiritual, the supernatural in everything about him; and that there is nothing so common — the grass, the rocks, the dust atoms — whose existence does not reveal a miracle of order and harmony. In this view of it, the power to see miracle increases with knowledge.

5. And now I should like to apply what has been said, to the two great miracles which Robert Elsmere lost faith in: the Incarnation and the Resurrection. Once believing that miracle was "the natural product of human feeling and imagination," these two beliefs were shattered at a blow. And certainly it were difficult to maintain a rational belief in a Divine Incarnation if compelled to think of it as resulting from a complete suspension or violation of the laws of generation and birth. But I am sure that our trouble lies in our materialistic conceptions of what life is, and of what the generation of the human mind or spirit is. Conception, generation, and birth are indeed associated with certain physical laws; but unless a man be a rank materialist he will know that the creative principle, the life, which never yet came under the touch or control of the physicist, is something imparted to matter, and that when traced to its origin it is from God alone. If you think of your babe as material only; if you think of its mind, with its faculties for knowing and loving, as material only; if you think of its life, which neither

parent nor physician can give back if once it be taken away, as material only, why then there is no place in your mind for a Divine Incarnation. But if, in your view of it, life is first and always from God; if the initial beginning of a child's mind or spirit is from creative substances and forcés *not* material, then you will not feel it to be an impossibility or a violation for the Divine, under the stress of the world's great need and danger, to have communicated the creative and formative life of a human nature, which He might fill and glorify with His spirit, without the usual qualifying medium of a human father. Therefore it is written of her who was chosen to be the mother of Jesus Christ, "that which is conceived in her is of the Holy Ghost."

6. And the Resurrection. Why must we stumble at that? Do we allow such power to death that release from it must be regarded as miraculous? Angels were at the tomb. Is that, too, such a wonderful thing? What is death? A sleep; no more. What is resurrection? An awakening, a rising up from that sleep, a return to activity—not in these gross bodies, but in that spiritual body which is now within this material body. The Lord rose on the morning of the third day. Is this, too, miraculous? Why, the promise is written for all men: "In two days will He revive us; in the third day He will raise us up, and we shall live in His sight." What, then, was miraculous in the Lord's resurrection? Not that He lived again, not that angels hovered by; but that in His own proper power and strength, and not, as with us, from a power given Him, He arose. Also, that on a few occasions He opened the spiritual eyes of His disciples that they might see Him. Granted that in some of these appearances there are things which, in our present imperfect knowledge, we cannot easily understand; that does not affect the central fact that the Lord really rose, and that the disciples knew He rose. "The Resurrection," said the Squire, with his usual dogmatism, "was partly invented, partly imagined, partly ideally true." Ah! that will not answer. It will not account for the change which came over the apostles. That which, if only an invention, an imagination, an ideal, could easily

have been proved to be such by Christ's enemies, would never have become the rallying cry of the new religion. Put by this unwholesome fear of death, make no such mighty miracle of a speedy resurrection, and the bursting of the Arimathean's tomb on Easter morning will become a truth inevitable as it is triumphant and glorious.

7. There was no need for Elsmere's "dismal second best." "Would it not comfort you sometimes," he said, appealing to his wife, "if you knew that although much of the Gospels — this very raising of Lazarus, for instance — seems to me no longer true in the historical sense, still they are always full to me of an ideal, a poetical truth?" But why not both? Why not the ideal, the poetical, the spiritual, expressed by and in a true historical; so that the Gospels shall be to devout minds more than history, more than narrative; so that they shall be what the Lord said His words always must be: *spirit and life*? This, as many now doubtless know, is what is maintained and elaborated in the New Church — that interiorly there is in the histories of the Gospels, as in the Old Testament Scriptures, what we call "a spiritual sense," which so far from diminishing their historic value, gives them an additional interest and worth. And the presence of this spiritual sense, interpreted by the law of symbols, or, as we call it, correspondences, supplies a kind of evidence to the Divine authenticity of Scripture which no application of "the critical method" can disturb.

8. Elsmere struggled bravely with his New Brotherhood. He tried to bring to the little Company of Jesus the spirit of Him for whom He labored day and night. And yet as I read the book, it seemed to me as if this very life of Christian service, this love of the Redeemer forever beating in the man's heart, the Christ-like spirit and love which nothing could quench — that all this was in itself one of the truest answers to Robert Elsmere's denials. Not believe in a Divine and ascended Saviour! And yet the Spirit of the Saviour moving and thrilling him, urging him on by this same love of serving and blessing, nerving him, comforting him in a way that the spirit of no departed man can do! After all, does the book

answer its own question, put into the mouth of Catherine when she said, "What can books or arguments matter to you or me? Have we not *known* and *felt* [Christ] as He is?" There is but one Life that is so felt. If He were mere man it would not be so. Nor could we rest in Him; for no purely human being can be the final refuge of those who seek God. But men do rest in Christ; men do feel His spirit. The Gospels tell of Him, the Church witnesses Him, but the human heart alone feels Him. And what is this if not a fulfilment of His last pledge made to men on the earth, "Lo, I am with you always"?

Roxbury, Mass.

JULIAN K. SMYTH.

SLEEP.

SLEEP! Quiet, solemn, mighty sleep! —
More mighty than a river deep,
More silent than its flow.
Who can describe thy wondrous power? —
Resistless in its proper hour
To man and beast, to bird and flower,
To all, wide heaven below.

Mysterious influence! Whence art thou?
If governed, say by whom, or how?
Not to be bought or sold,
Unbidden coming, and unseen,
Yet welcome both to serf and queen,
To rich or poor, to great or mean;
More precious far than gold.

Yea, time and space both disappear
When thy serene approach is near:
The wanderer is at home,
The lover with his destined bride,
The sailor by his ingle-side,
The traveller, though seas divide,
To rest again has come.

Benign physician! Without fee ;
All seek thy magic ministry
 From birth right on to grave.
Thy medicine mitigates all pain,
And cures when other help is vain ;
Thou only canst the troubled brain
 From utter ruin save.

Refresher of the weary limb !
Refilling daily to its brim
 The goblet of our life,
Renewing strength at every pore,
Repairing waste from unseen store,
And kindly helping evermore
 To banish grief and strife.

With step of quick but noiseless fall,
Thou art in God's great hospital
 The never-weary nurse.
Thy presence sheds the dew of peace
By services that never cease ;
Nor dost thou ask nor take increase
 Of wealth from any purse.

Within the circle of thy charm
All men are equal. No alarm
 Is felt by king or peer.
So sweet the change that levels all,
So soft thy wonder-working thrall,
That every class alike will fall
 Beneath it without fear.

Thou comest in the guise of death ;
His image thou — except that breath
 And beating heart hold on ;
And we will think of both as friends —
For death is but a sleep God sends
To lead to day that never ends,
 When pulse and breath are gone.

So if our wondrous slumber shows
A glimpse of death, it also glows
 With rosy promise rife.
It tells us every opening day
That MAN shall never pass away,
But only rise from death's decay
 To higher, nobler life.

Thus grown familiar with his face,
We trust, by help of God's good grace,
 To fear his touch no more
Than now we fear repose at night ;
But so to live that time's quick flight
May fit us for the love and light
 Beyond death's golden door.

Lord, when we nightly sink to sleep,
Give us to know that Thou dost keep
 Each soul within Thy care ;
And whether waking once again
To this world's duty and its pain,
Or into life beyond, O deign
 Our hearts in peace prepare.

Birmingham, England.

JOHN BRAGG.

SEEK to find the hidden virtues, graces, and good dispositions, in others ; and, by every means in your power, seek to cherish them, and administer to their growth ; for, in so doing, you will imitate the angelic order, who know all our imperfections, and see them, but leaving those alone, they seek, by all occasions, to strengthen all budding graces, and change that which is corruptible into what is incorruptible.

SAID Dr. Meredith, " Inasmuch as a man cannot work so efficiently alone as he can when he is a member of a church, it follows, in spite of mathematics, that in the case of a church the whole is *more* than equal to the sum of all its parts.

FAITHFULNESS.

FROM the earliest time all history is full of evidence of the high appreciation in which the so-called human virtue of fidelity, good faith, or faithfulness, has ever been held. And there is good reason for such a sentiment ; for upon no human quality does the well-being of a community, whether large or small, in the family, in the State, or in the association of States, apparently so greatly depend, as upon that which inspires a confidence in the truthfulness, the steadfastness, and the justice of the individual or the government with whom relations of friendliness and more or less of mutual dependence are to be maintained.

Even when friendly association and agreement have given place to the stern arbitrament of war, the sense of security from wanton wrong, based upon respect for the good faith of an honorable enemy, has often led to an early adjustment of differences ; while habitual disregard, on the part of nations or leaders, of the canons of what is called honorable warfare, receives the strongest condemnation.

Still more far reaching and important are the effects of the exercise of this quality or its opposite in the daily relations of the individuals of a single community. Without the confidence inspired by a general sense of the dependence which may on the whole be placed upon the fidelity to their respective uses and duties of the members who compose the body politic, all general business would be paralyzed.

Scarcely a day passes without an account in the newspapers of some breach of trust on the part of an individual until now trusted and esteemed as a faithful guardian of public or private wealth. But if the general confidence were by these lapses from virtue perceptibly diminished, the industries and uses of the whole community would be equally affected ; for the money and the credit, which form the currency by which the machinery of manufacture and distribution is kept in motion, would again, as of old, be jealously guarded by its

individual custodians, and cease to distribute its world-wide benefits.

The history of the improvements in manufactures and arts which, with the corresponding extension of facilities for the distribution and exchange of their products with other communities, have brought apparent large increase of the comforts and enjoyments of this natural life to nearly all classes of men, is also the very history of an equally apparent improvement in the relations of men with respect to this sense of mutual trust and confidence in the general good faith.

The interests of society now demand the fullest possible protection to the life and property of the individual whose good is also constantly being more fully merged in that of the community of which he is but a part. It is no longer needful to his own or possible to the public good that he should be required to guard his property at the risk of his own life, or allowed to gather an increasing hoard to stagnate in unfruitful idleness. Every day brings new demonstration of the general tendency towards that fuller recognition of the individual as a part of the greater man, which is the best security for his full enjoyment of all the rights and privileges of humanity. It is therefore of some consequence to all, and especially to those possessed of truth of doctrine with which to test the quality of human action, that so important an attribute of character should be carefully analyzed, its sources considered, and its relation to our own individual life closely scrutinized, if we desire to stand among those named by the Lord "Called and chosen and faithful."

We need, then, to examine first the quality of the natural virtue in ourselves which enables us to fill some daily measure of honest service to the community, to restrain the natural desire for more immediate and abundant personal gain, and to deny the indulgence of the thousand selfish and unworthy motives which press upon unregenerate human nature. So strong are all our natural loves for some form of self-gratification that the most eminent example of faithful performance of this world's duties could scarcely expect, even if he were willing himself to claim it, the credit of pure and unalloyed

love to the neighbor; still less confidently may we assume that love or fear of the Lord or desire to keep his commandments form the prevailing motive, for many do faithful external service without thought or acknowledgment of any God or of any life beyond their own consciousness of being.

The faithfulness of the soldier who endures the most extreme privation and danger, sacrificing the comforts of life, and even life itself, to his sense of the requirements of his calling; the fidelity of the sailor who, in the moment of extremest peril, forgets his own life in effort to save the lives of those more helpless than himself; the steady courage and devotion of the engineer who, with unshrinking resolution, prefers the certainty of death to the chances of life to be gained by desertion of his post of danger; all these examples of loyalty to duty command and deserve the admiration of their fellows, and may be, as they should be, but the outward expression of a genuine interior Christian life. Even if they fall short of this, they may be the result of some remains of the good love implanted in infancy by the Lord, of some active desire to make a personal sacrifice for others than themselves, and be capable of enlightenment and elevation into all the unselfish love of heavenly life.

We must acknowledge, however, that almost every form of heroic self-sacrifice of life and its pleasures, and apparent devotion to an ideal of duty or of patriotism, is capable of explanation upon the basis of merely selfish love. Thousands of men showing no spark of love for any human being have thrown away their lives upon the mere impulse of passion or love of strife or military glory, and millions more have willingly incurred the danger of its loss for the sake of the greater gain to self-esteem and the appreciation of their fellows.

In the more common duties of daily life, the worldly advantages to be gained by a more or less faithful performance of such duties present a still stronger incentive. The risks and dangers which pertain to the more hazardous calling, while appealing forcibly to a love for fame and preëminence, are not attractive to the man of ordinary tastes and habits, who prefers the quiet enjoyment of a comfortable home, who is

happy in the companionship of wife and children, and values the confidence, respect, and affection bestowed upon him by his neighbors and friends more than the excitement of a life of public prominence.

To a very large proportion of those engaged in the common uses of life the natural advantages to be derived from a reasonably faithful performance of such duties, the sense of mutual dependence and enjoyment of the general sphere of orderly society, the protection derived from conformity to its laws and usages, together with the almost certain penalties of unfaithfulness, are motives which readily account, upon the worldly plane alone, for such degree of confidence and trust, of mutual dependence upon the common fidelity, as will hold society in relations adequate to the safe transaction of its necessary business.

While all these considerations make it incumbent upon us to carefully examine, each for himself, his motives of action, that he may see how strong are the inducements of merely selfish love, and may deny himself any claim to faithfulness derived from his own development of life, it must still be true that the Lord has been able in these latter days, and indeed in all the days of his churches, to preserve and to increase among men the spirit of love and charity which gives to even a selfish exercise of the virtue of fidelity the comeliness that makes it appear so worthy of men's highest praise.

In the work on the "Doctrine of Life" we read :

No one can do good which is good from himself. A man gives to the poor, assists the needy, endows temples and hospitals, promotes the welfare of the church, of his country, of his fellowmen, diligently attends public worship, devoutly listens and prays, reads the Word and books of piety, thinks about salvation, and does not know whether he does these things from himself or from God. The same things he may do from God or from himself. If he does them from God, they are good ; if from himself, they are not good. Indeed there are similar good works done from self which are obviously evil — as hypocritical good works, which are deceptive and fraudulent.

Good works done from God and from self may be compared with gold.

Gold which is gold from its inmost and is called fine gold, is good gold; gold alloyed with silver is also gold, but it is good according to the alloy; and gold alloyed with copper is less good. But gold made by art, and only resembling gold in color, is not good, for the substance of gold is not in it.

There is also gilding, of various substances, which may likewise appear superficially as gold, but since they are not they are estimated either according to the workmanship, or according to the value of the gilded material, or according to the worth of the gold that may be scraped off. These differ in excellence from the gold itself as the garment differs from the man.

It is possible even that rotten wood and dross, yea, and even dung, may be overlaid with gold. This is gold that may be compared with pharisaical good.

These extracts supply us with a standard by which to measure, each for himself, the quality of his own life, and most potent illustration of the degrees in which the good from the Lord, which even in its most external aspect is so pleasant in the sight of men, becomes debased and alloyed by contact with the evil and selfish loves which have so far separated us from His direct influence upon our lives, and force us to travel towards the light which may enable us to see and put away the evils that are sins against Him, by slow and painful effort, through much trial and humiliation. What then is the quality of such faithfulness as may deserve not only the commendation of men, but may also hope to attain to the crown of life prepared by our Lord for those who serve Him to the end.

In common usage the manifest origin of the idea conveyed by this word which describes the quality of unselfish devotion to duty has, to some extent, become separated from its original root and lost its connection with faith as a spiritual state — a condition of confidence and trust in a superior being to whom all are bound. Let us, therefore, try to regard it in the perfect simplicity of its original construction; thus as a condition of fulness of faith in our Lord and Saviour, to whom, as members of His church and followers of His footsteps, we are bound by the covenant which has given us confidence in His perfect love.

In receiving even the most common courtesies and benefits from an earthly friend, how strictly we feel bound in good faith to offer compensating reciprocity and service in return ; and with what a stinging sense of shame and reproach do we convict ourselves of any little lapse of duty in regard to even our social usages. Deeper still may burn into our hearts the stigma of more permanent injury to those who have given to us their love and faith expecting an equal return. But how often do we think with humble self-reproach of our constant breach of faith with Him who has given, and still is constant in giving, His faithful support and guard and guidance, claiming nothing from us but that which we are willing freely to give in return ? With wondrous, patient, Divine love and pity He stands at the door of our hearts and knocks ; faithful always to the meanest of His children ; content to receive what we find in our hearts to give Him. But how can he do otherwise than long for that equal sense in us of the bonds of complete faith and love which would enable Him to fill every moment and every duty of our lives with a consciousness of His presence and support which, to those who even for an instant may have felt it, is an experience more precious than any gain of wealth or power or preëminence.

In the ordinary experience of life, so engrossing are the cares and duties of the day, and so much are we affected by the general sphere of ignorance and indifference to the Divine support and dependence upon our own ability and effort, that it is not as common as it might be even with those who have some love for the Lord — some desire to live for His service, some active interest in the daily working out of His commandments — to carry a sense of His support or even an active present thought of Him into the common daily work.

The Lord Himself is patient in all this. He knows our finite weakness ; He appreciates the hampering effect of worldly loves, of earthly cares, of narrowness of spiritual vision which will not allow us to look beyond the bounds of our own limited mental horizon ; and He is content to wait ; content to give us such Providential care in every circumstance of

life as will keep us in the practice of so much obedience to His commandments as we are capable of attaining; for He knows that if we can become faithful in a few things, He may one day make us rulers over many things.

It is just here that we need to begin in our attainment of the quality of faithfulness which may lead us into life eternal. If as parents we have been faithful to the Lord in the training of the children He has given us, we have taught them day by day the essential importance of fidelity in performing the little duties which belong to childhood; we have taught and trained them in obedience to the simple letter of His commandments, and have shown them how every duty of our lives bears its direct relation to these commandments and to Him Who gave them; and more than all, we have taught them to love Him in the life in which He, too, was subject unto his earthly parents.

The importance of this early enforcement of the active principle of true faith which leads into life in the exact attention to the little duties of early life, cannot be over-estimated. Where such things become the habit of a truly Christian family, a foundation is laid upon which the superstructure of a faithful adult life may be more readily attained than if such externals have been neglected, even though kindly Christian love were the prevailing sphere of the less exacting home. Many a man with earnest love for his fellows and strong desire for Christian life has wrecked his worldly fortunes, and made necessary the loving chastenings of the Divine Providence, by neglect of the minor duties of his business life in efforts to compass things of apparently larger importance. No natural or spiritual law is more certain in its operations than this; and he who fails to be faithful in that which is least can never gain success as a ruler over many things.

It is therefore essential to such full development of the life of faith as may bring to us, even in our daily labor, the sweetness and peace of the Divine presence, that we acquire the habit, if it be not already ours, of scrupulous attention to every minor duty; not, indeed, with the desire to appear more perfect than other men, but for the sake of becoming

“perfect, even as our Father in heaven is perfect” — for the sake of drawing nearer to Him, by taking for our example His perfect, the only perfect, the only faithful, human life ; faithful because it was and is never changed by any want of fidelity on the part of those over whom He yearns with the fulness of His Divine love, and whom He never forsakes, even though they may forget, deny, and forsake Him.

Except the wonder of His infinite, unchanging love, there is no wonder so great as that those who by experience have conscious knowledge of His power over the inward life, of the sweet peace that may be theirs whenever the pressure of worldly loves and interests is merged in the sense of need for the Divine aid and consolation, should ever be willing to lose, even for a moment, the sense of His supporting love which might be theirs if faithful love were shown in faithful effort to do the work of removing the evil desires which hinder and obstruct His fuller entrance into our lives.

To do this it is but needed that we make the use which He desires us to make of the human life in which He clothed His infinite love, and made that life itself Divine. If we could do as many before us, less gifted with knowledge of the quality of that life than we, but more impressed with its beauty and Divine significance, perhaps, have done ; if we could daily bring our every doubtful action into comparison with the standard thus presented to us for the very purpose ; if we would take with us into our workshops and our counting-houses the spiritual and mental image of our Divine Saviour, putting aside the fear that such companionship would be too common for Him or too exalted for us, might we not thus have a constant test for every anxious doubt ? a gentle, loving sense of restraint upon every selfish desire or evil thought and feeling ? Would not the ever-present question, What would the Lord have done in His human life in such a case ? invariably help us to a faithful witness ?

Not that we should always find a ready response to anxious questionings as to matters belonging merely to the external natural life. While the Lord's hand rules and guides in these as in all the affairs which affect in any manner the welfare of

men, it is the purifying of our love and life which He desires. And He allows the exercise of human wisdom and experience, insensibly guided by His overruling Providence, that we may in fullest freedom learn the lessons of life from its experiences; and, more than all, the weakness and futility of all plans not laid in the sure foundation of His infinite love for all mankind. But the desire of an humble, penitent heart for the removal of its burden of conscious sin, for comfort in its disappointed struggle with persistent evils, for a quieting voice to allay the stormy waves of passion, is never left unsatisfied. For any spiritual need distinctly felt and sincerely laid before the Lord, the answer will be received, and often with a certainty and force far more worthy to be deemed miraculous than those external works which have proved the stumbling-block of the agnostic.

So far as any one of us forgets or ignores this duty and blessed privilege, so far he fails in the fulfilment of his part of the covenant of faith in which, by even outward acknowledgment of the Lord as God and Saviour, he has once bound himself to Him; while by accepting in its fulness the covenant in which the Lord has bound Himself to those whom He has created, by receiving from Him the truth of life by means of which all evils of life may be removed, the love and guidance ever faithfully offered may become the satisfaction of the life of every day, and the power by which the Divine command and promise may be realized: "Be thou faithful unto death, and I will give thee a crown of life."

Newtonville, Mass.

F. A. DEWSON.

THE world's history is a divine poem, of which the history of every nation is a canto, and every man a word. Its strains have been pealing along down the centuries, and though there have been mingled the discords of warring cannon and dying men, yet to the Christian philosopher and historian—the humble listener—there has been a divine melody running through the song which speaks of hope and halcyon days to come.

ALPHA AND OMEGA.

Jesu, the Holy Child !
Thee we embrace :
Love-light of Heaven shines
In Thy sweet face.
Beauty of holiness,
Cradled in lowliness,
Give us Thy grace.

Jesu, the Shepherd good !
Seeking Thy sheep
Through the dark wilderness,
O'er the rough steep ;
Let thine unwearied love
All souls that from Thee rove
Rescue and keep.

Jesu, the Crucified !
Bid discords cease.
Over humanity
Thy reign increase.
O Lamb of God we pray
Take all our sins away,
Grant us Thy peace.

Jesu, the Risen Lord !
Shine through earth's gloom ;
Show us death overcome.
Empty the tomb.
Out of this mortal strife
Lead us where sinless life
Deathless shall bloom.

Jesu, the Glorified !
At Thy right hand,
With all Thy saints, at last
Bring us to stand ;
Ever Thy face to see,
Ever to dwell with Thee
In the Home-Land.

— *Dr. E. P. Parker in Christian Union.*

A STUDY OF PSALM XXI.

In explaining this Psalm in the "Summary Exposition," Swedenborg divides it into three parts. Each part will be read by itself in connection with its explanation :

The King shall joy in Thy strength, O Jehovah; and in Thy salvation how greatly shall He rejoice. Thou has given Him His heart's desire; and hast not withholden the request of His lips. For thou preventest Him with the blessings of goodness; Thou sett'st a crown of pure gold on His head. He asked life of Thee, and Thou gavest it Him; even length of days forever and ever. His glory is great in Thy salvation; honor and majesty hast Thou laid upon Him. For Thou hast made Him most blessed forever; Thou hast made Him exceeding glad with Thy countenance: for the king trusteth in Jehovah; and through the mercy of the Most High He shall not be moved. (Verses 1-7.)

Swedenborg's explanation of this is:

Concerning the Lord: from His Divine He possesses every good and truth.

The next division embraces all but the last verse, and is as follows:

Thine hand shall find out all Thine enemies: Thy right hand shall find out those that hate Thee. Thou shalt make them as a fiery oven in the time of Thine anger: Jehovah shall swallow them up in His wrath, and the fire shall devour them. Their fruit shalt Thou destroy from the earth, and their seed from among the children of men. For they intend evil against Thee: they imagine a mischievous device which they are not able to perform. Therefore shalt Thou make them turn their back when Thou shalt make ready Thine arrows upon Thy strings against the face of them. (Verses 8-13.)

The explanation is:

He will cast down all that are against Him at the day of judgment.

The last verse is:

Be thou exalted, O Jehovah, in Thine own strength : so will we sing and praise Thy power.

Explanation :

They who are with Him will be made glad through His power.

We learn from the Doctrine that "the progress of the Lord to union was His state of exinanition or emptying. [*'He poured out His soul unto death.'* (Is. liii. 12.)] The union was the state of glorification." T. C. R. 104.

The state of exinanition was also the state of humiliation before the Father ; for in it He prayed to the Father—said that He did His will, ascribed all that He did and said to the Father. The state of glorification is also a state of union. He was in this state when He was transfigured before the three disciples, also when He performed miracles, and when He said that the Father and He are one, that the Father was in Him and He in the Father, that all things of the Father are His ; and after the full union that He had power over all flesh, and all power in heaven and on earth. (T. C. R. 104.)

The Lord, it is taught, was alternately in these two states, sometimes in one and sometimes in the other. In the Psalm under consideration He was in the state of glorification. In the whole of the Psalm, this, and the results flowing from it, are alone contemplated ; for the judgment treated of in the next part, and the rejoicing treated of in the last, are simply consequences resulting from the influence of the glorified Humanity. The very next Psalm, beginning with the words "My God, My God, why hast Thou forsaken me," relates mainly to the other part of the Lord's work, that of exinanition or emptying, which constituted the state of humiliation.

In the state of glorification brought to view in the twenty-first Psalm, the Lord was distinctly in the perception of His union with the Father—that He was in the Father and the Father was in Him, and that all things of the Father were His. In this Psalm is prefigured the state which the Lord made actual when He was in the world. The other state is the one prefiguring that of the Lord in the world when He prayed to the Father, said that He did His will, and ascribed all that He said and did to the Father.

The Lord was evidently in a state prefigured in this Psalm when what is described in MATT. xi. 25 and following verses took place :

At that time Jesus answered and said: I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight. All things are delivered unto Me of My Father; and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him.

Here we see actually embodied what is treated of in the first part of the Psalm :

The King shall joy in Thy strength, O Jehovah; and in Thy salvation how greatly shall He rejoice. Thou hast given Him His heart's desire, and hast not withholden the request of His lips. . . . He asked life of Thee, and Thou gavest it Him, even length of days forever and ever. . . . For Thou hast made Him most blessed forever; Thou hast made Him exceeding glad with Thy countenance.

What is contained in this Psalm is illustrated in the following incident recorded in the New Testament :

And the seventy returned again with joy, saying; Lord, even the devils are subject unto us through Thy name. And He said unto them: I beheld Satan as lightning fall from heaven. Behold I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding, in this rejoice not that the devils are subject unto you; but rather rejoice that your names are written in heaven. (LUKE x. 17-20.)

This brings out quite distinctly what is taught in the latter part of the Psalm in regard to the judgment, and making glad because of the Lord's power :

Thine hand shall find out all Thine enemies; Thy right hand shall find out all that hate Thee. Thou shalt make them as a fiery oven in the time of Thine anger; the Lord shall swallow them up in His wrath, and the fire shall devour them. Their fruit shalt Thou destroy from the earth, and their seed from among the children of men.

The form of the letter, as it must needs be, is here given in the Jewish spirit ; but it must be interpreted by the Spirit of Him who executed the judgment, as that Spirit is revealed in the New Testament.

A passage in the Gospel by John, bringing out the fulfilment of the teaching of the Psalm, is the following :

Verily, verily, I say unto you, the hour is coming and now is when the dead shall hear the voice of the Son of God ; and they that hear shall live. For as the Father hath life in Himself, so hath He given to the Son to have life in Himself ; and hath given Him authority to execute judgment also, because He is the Son of man. (JOHN v. 25-27.)

In regard to the blessings resulting from the glorification of the human and the subjugation of the hells involved in the judgment treated of in the latter portion of the Psalm, this is to be observed : When the Lord came into the world the power of the hells was abnormal. One of the Lord's works was to meet and suppress this abnormal power. An early instance of His conflict with it is thus described :

He was led up of the Spirit into the wilderness, being forty days tempted of the devil. And the devil taking Him up into an exceeding high mountain showed unto Him all the kingdoms of the world in a moment of time. And the devil said unto Him : All this power is given unto me and to whomsoever I will I give it ; if Thou, therefore, wilt worship me, all shall be Thine. (LUKE iv. 1-7.)

This brings out clearly the abnormal power actually possessed by the devil at that time, that is, by evil spirits. This power the Lord took away from the devil by the Word of God, which He, the Lord, made flesh :

And Jesus answered and said unto Him : Get thee behind Me Satan ; for it is written : Thou shalt worship the Lord Thy God and Him only shalt Thou serve. (Verse 8.)

By this and other acts the Lord took away the abnormal power which hell had acquired, both in general and in particular. He took away from hell as a whole and from every evil spirit associated with man the power to say : " The power

and the glory of the world are mine, and to whomsoever I will I give them." The whole body of evil and false spirits were judged and brought into subjection ; and no evil spirit could thenceforth have any more influence over any body of men or any individual man than the body itself or the man himself consented to, and it or his state made necessary.

When the Lord had glorified the humanity, and in it had executed judgment because He was the Son of Man, when He had done this work which emancipated the souls of men, He had accomplished the great work which made Him their Redeemer and Saviour. Then from His Divine Human love He said to those He had emancipated : " Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Men who were capable of salvation labored and were heavily laden by the abnormal power over them of evil spirits. They had suffered greatly from this power. Before the Lord had met the devil, and by His power conquered and reduced him to his normal position, he had the power, in a sense, which he claimed, and by the exercise of it caused men whom the Lord came to redeem to labor and be heavily laden. These, His work of judgment being done, the Lord invites to come to Him, and declares that He will give them rest from that oppressive load under which they have labored. Instead of the burden imposed by evil spirits, which is full of hatred and takes away man's freedom and humanity, He invites them to take upon them His yoke of meekness and lowliness of heart—a yoke which is easy and whose burden is light, because that which imposes it is Divinely tender love for man's best good and greatest happiness.

Be Thou exalted, O Jehovah, in Thine own strength ; so will we sing and praise Thy power.

When we who have labored and are heavily laden by the oppression of evil spirits, emancipated by the Lord, come to Him, take upon us His easy yoke of meekness and lowliness of heart, and find rest to our souls, we are certainly " made exceeding glad by the Lord's power." ·

Abington, Mass.

JOSEPH PETTEE.

THE PERSPECTIVE OF LIFE.

THE early efforts of art are strangely lacking in relation and proportion, and the result is unnatural and grotesque in the extreme. They had not yet learned the secret of perspective. But there is also a perspective in life. There are vital relations and proportions that are disturbed by a morbid or unbalanced mind, and which are of incalculable importance in enabling us to fulfil the uses of our life. The visionary and fanatic see the future life — the other world — looming up in such vastness that the present is wholly effaced from their thoughts, and they allow present duties to remain undone, and present opportunities to pass by unused. Their fallacy lies in not perceiving that it is the eternal, and not the future, that is great, and of priceless worth, and that this eternal element lies within all duty, even the smallest one of today, and is the spiritual and vivifying principle within the humblest work of man as in the angelic occupations of the heavens. On the other hand there are natures that seize upon present enjoyment with so much avidity that all of the spiritual growth to be attained by the patient performance of duty grows dim and indistinct in their sight, and is wholly forgotten.

The true rule for the spiritual perspective seems to be that noble saying: "Do that duty which lies nearest thee; the next will already have become clearer." It is not nearness alone that determines in spiritual vision the importance or prominence of a thing — it is the nearest duty or action — farther off, smaller, and more dim, should always be its result, compensation, or enjoyment. The Marquise D'Azeglio (Constance Alfieri) finely expresses a true sense of proportion in life when she writes to her son, who is at the court of St. James, of the Italian war: "I have to own that my work at the military hospitals so absorbs me that I believe even Italian independence ranks second in my thoughts; it is that one can get on without me while I have to set the other going — a hard

task." And the performance of such hard tasks is immeasurably aided by the law that whatever activity we are earnestly engaged in appears to us for the time greater, more absorbing than the widest result, although the one may seem only to touch a few individuals, and the other to embrace the destiny of a nation. It is well that it should be so, for we cannot tell how far the influence of the humblest act may reach, nor how vital may be its connection with the whole.

This is very finely illustrated in the case of Lord Shaftesbury, the widely known statesman and philanthropist, whose life was a blessing to many, and whose beneficent influence still acts in inspiring other lives with the spirit of earnest charity. He himself attributes all that he ever accomplished to the influence of a nurse who died when he was but seven years old—to the deep and vivid impressions made by her prayers at night by his bedside, and by her faithful and single-minded performance of daily duties.

It would not be a healthy state for mind or heart to be burdened by a sense of continual responsibility, by care for distant results. It would destroy all that healthy joy in activities which is one of the most beautiful gifts of our Lord to those who serve Him. In His hands alone, and in His sight, is the whole of life; we are but the fractions thereof. His Divine love and life are equally near to all, yet it seems a law of the Divine Providence that our own work should seem more vivid and clear to us than any other, for our fulfilment of our own special uses is thereby made delightful and full of life.

Lynchburgh, Va.

ELLA F. MOSBY.

CHRISTIAN charity, with every one, consists in his performing faithfully the duties of his calling; for thus, if he shuns evils as sins, he daily does what is good, and is himself his own particular use in the common body; thus also the common good is provided for, and that of each individual in particular.—*Doc. Life*, 114.

LIVING FAITH.

IN a paper on "Living Faith," in the October issue, the author says :

We conclude, then, from what the Word and the Writings teach, that living faith is an interior state of the mind existing in the man independent of either the rational, scientific, or sensual degree, and that these lower degrees of the mind are not able, singly or conjointly to look into and judge of its quality ; and in the degree that these faculties of the mind are looked to and depended on as investigators and judges in matters of faith, the man is in a state of drunkenness.

That these rational, scientific, and sensual faculties of the mind are the only faculties by which man can and does investigate and judge in matters of faith, is one of the plainest teachings for the New Church, and one of the most evident as a matter of fact and experience, and these are the faculties which the Writings invariably address.

There is an obscure state of the mind sometimes called faith, but, as the Writings teach and the rational mind perceives, "genuine faith is an acknowledgment that a thing is so because it is true." (See "Doctrine of Faith for the New Jerusalem," 2.)

We read in D. P. 219 :

That which a man sees from himself is evil, but the Lord wills not only that a man should think and speak of things Divine, but also reason concerning them, to the end that he may see that they are so or not so ; and such discourse, or reasoning, provided that it has for its end that he may see the truth, may be said to be from the Lord in him ; but it is from the man, until he sees truth and acknowledges it. In the meantime it is from the Lord alone, that a man is capable of thinking, and reasoning ; for this he can do by virtue of his two faculties called liberty and rationality which he possesses from the Lord alone.

So A. C. 2533 :

That therefore the Word can be understood by none but a rational man ; for to believe anything without an idea of the thing and without a perception of reason, is only to retain in the memory words destitute of all life of perception and affection, which is not believing.

In T. C. R. 352, we read of the perfection of faith through abundance of truths :

Now since faith in its essence is truth, it follows that faith becomes more and more perfectly spiritual in proportion to the number and coherence of truths (T. C. R. 351), and consequently less and less sensual-natural ; for it is thus exalted into a higher region of the mind, from whence it views below it in the natural world numberless circumstances and proofs that tend to confirm it. True faith by means of such a number of truths cohering as in a bundle becomes more illustrated, more perceptible, more evident, and more clear ; it acquires also a greater capacity of being conjoined with the goods of charity, and hence of being in a state of greater alienation from evils ; and it becomes by degrees more and more removed from the allurements of the eye and the lusts of the flesh, and consequently is rendered happier in itself ; it becomes particularly more powerful against evils and falses and thence more and more a living and a saving faith.

The Writings do teach, as Mr. White shows, that we are not to look to the rational, scientific, and sensual mind for the truths of faith, but only to the Lord, as He has revealed it by the Word and the Writings. There is no other source of the truths of faith. They are not evolved from the human mind, but they are judged of by it, and if desired may be rationally understood and accepted by it.

Penfield, Kansas.

X.

It may seem possible now, by avoiding all extremes and all thoroughness in religion or worldliness, to conform to both ; but in the day of separation it will be found to have been a failure for eternity — a failure as complete as it is disastrous and remediless.— *Bonar.*

OPEN LETTERS.

DR. HOLCOMBE AND CHRISTIAN SCIENCE.

Editor of the New-Jerusalem Magazine: —

THE use of my article criticising Dr. Holcombe's pamphlet upon Christian Science having been questioned in the December number of the MAGAZINE, upon the ground that I have put forth nothing better to take the place of what I have taken away, I would reply that the endeavor to weed out what we consider error is generally looked upon as being in itself a use. If, however, nothing has been written of possible use to the New-Church metaphysician, and nothing suggested of an affirmative character, then its uselessness is acknowledged.

I am not aware of there being expressions of mine which would lead any one to suppose that I assumed that there are no doors to the Lord's kingdom save those "pointed out" by my finger. If there are any such, let them be condemned at once as intolerable. Nor would I seek to "restrain free expression of opinion" because disagreeing with my published views, but I am rather inclined to court it, so long as there is no misapprehension of my meaning or intention.

The reason why I left "untouched the abounding passages that teach the entire and absolute subjection of matter to spirit — the infinite power of spirit over matter" (meaning thereby "that in the Divine Humanity we have the Divine power"), is simply because I have never seen any of them. Undoubtedly, infinite Spirit, or God, has infinite or entire and absolute power over matter; but this cannot be given to finite spirit, even if the power of doing greater works than the Christ Himself did be delegated to man. Which of us "by taking thought can add one cubit unto his stature?"

The good lady must have seen that I purposely took care that my strictures did not extend to those works which had been of spiritual benefit to her. Truths "in their application to daily living" is a use, and the highest, to which the writer, as a rule, leaves for others who are better fitted to perform. Nor does he

deny that there may be spiritual perceptions above logical expression, but only that they can never be contrary to it. No sane New Churchman believes that truth can be elicited by mere logic, or that it can be anything more than an instrument for testing the validity of propositions which come within its range. In Dr. Holcombe's essay (also published in the December number of *MAGAZINE*) he very soundly states what "we may logically demand of the advocates of this system" of so-called Christian Science. Indeed, our Lord did not disdain, at times, the use of logical expression, "and no man was able to answer him a word."

In charging Dr. Holcombe with illogicalness, I did not, however, mean to class him with those writers upon Christian Science who advise others to keep on denying the existence of a disease until the person is cured; that is, by denying its existence so long as it actually exists. Indeed, I am doubtful if the keenness of his intelligence in this matter has been sufficiently noted even by those to whom he is something of an oracle. He operates by denying the existence of the disease to the internal self of the sick person, in order to induce a correspondence of the diseased external with the internal, to which sickness cannot penetrate, and so cause the disease to vanish.

I cannot reconcile his essay (above mentioned) with the pamphlet which I criticised, except upon the ground of his reconsideration of the subject. I therefore take back what I said about his not thinking, and must express my pleasure and surprise at the cancelling by the essay of most of what I considered objectionable in his little book. And when we also take into consideration those to whom it was addressed, there is a manliness, independence, and candor about it worthy of all praise.

It may be that the Doctor, in order to accommodate his ideas to the mind of the general reader, has unwittingly made legitimate the inference by others that he denies the absolute existence of matter, when he only means the existence of an absolute matter; or, in other words, that he denies the existence of the self-subsistent matter of the materialist, but not the existence of an external plane of creation which, by impression from without combined with spiritual influx from within, produces the real appearances of objects as existing in a fixed time and space. If such is the case, then his denial of God not being without as well as within man, must have been simply an oversight induced by the exclusively

subjective character of the so-called Christian Science, as it is not necessarily involved in his philosophy. For if we receive impressions from without, and these produce the objects which are given in experience ; and if the inflowing life from within furnishes us with the perceptions of these objects, then God must be both within and without man in order to furnish both the perceptions and the objects which appear — God from within giving subjectivity, and from without objectivity. The schools have given up as unknowable the secret of the universe. I believe that from Swedenborg's revelation the true interpretation can be made manifest, and the attention of the leading philosophic minds drawn towards it, and that accessions to the church may, in course of time, come from those who usually follow their guidance. Dr. Holcombe's *brochure* appeared to be an obstruction to all efforts in this direction, and I therefore oppose it. If, however, he withdraws his denial of what all agree to be Swedenborg's teachings, the obstruction no longer exists. I tender an apology for all that I may have written derogatory to him.

Philadelphia.

WM. DENOVA.

DOES THE MEMORABLE RELATION, T. C. R. 188, AND A. R. 962,
TEACH EPISCOPACY ?

Editor of the New-Jerusalem Magazine : —

IN the November MAGAZINE is a letter from our esteemed brother, Rev. Frank Sewall, in which he incidentally refers to the discussion of the Order of Priesthood during the last session of the Convention, and of the general moderation of the language of the speakers on all sides of the question, and remarks :

But there was one expression used by a prominent speaker in the debate, which I find it hard to reconcile with at least my own regard for the authoritative teaching of the Writings. It was said, in substance, that there was not a word in all the Writings that pointed to a graded ministry as the true order for the New Church. It is hard to suppose that the speaker had no knowledge of that remarkable passage in T. C. R. 188, which describes a council of the clergy which was convened by the Lord.

And then Mr. Sewall quotes from the Relation so much as he deems confirmatory of his well-known views, as if the quotation must convict or convince the speaker referred to of the error of his emphatic language.

I had hoped to see a reply in the December MAGAZINE from the

speaker referred to, vindicating his position, with some expression of assent to, or dissent from, Mr. Sewall's mere inferences in respect to the significance of the quotations made from that Relation. In the absence of any reply, I feel impelled to respectfully submit for consideration what seems to me, a layman, who lays no claim to being in the superior illustration peculiar to clergymen, to be the possible meaning of the quotation made by Mr. Sewall, as follows :

About [or around] the table were three rows of seats. The seats of the first row were covered with silk drapery of a purple color, the seats of the second row with silk drapery of a blue color, and the seats of the third row with white drapery. . . . Suddenly were seen clergymen sitting upon all the seats, all clothed in the garments of the sacerdotal ministry. On one side was a wardrobe, where an angel who had the care of it attended, and within lay rich vestments in most beautiful order.

Here Mr. Sewall seems to think that he finds sure and strong foundations upon which to build the order of a graded ministry. Other clergymen have referred me to this same Relation as if it fully supported a prelatical order. But it is an amazing fact that not a word is found in the whole Relation that refers to a graded priesthood, of three degrees or any number of degrees. In the description there is not a single word that enables us to distinguish one order from another — not even the quality, quantity, shape, or color of their garments. Mitre, stole, or surplice is not mentioned. There was no procession or parade giving precedence to superiors, but they were all suddenly, as if by magic, seen in their seats, without reference to age, color, or previous conditions of race, or nationality. We may conclude that they were once or at that time Protestants, because it is stated that there were present "Roman Catholics who had hid themselves in a corner of the temple," or "who had hid themselves behind the altar." Nor are we informed whence they came, or where they had ministered, whether on earth or in the spiritual world. Two angels stood by the table and taught from the Word, or examined them, and having proved them, and found that they were "sound" in the Doctrines, and prepared for ascension, then :

The angel who was keeper of the vestry came out of it, and brought to each of those who sat upon the seats splendid garments interwoven here and there with threads of gold, and said, "Receive the wedding garments," and they were conducted in glory into the new Christian heaven.

Here, in the presentation of garments, not a word is said which distinguishes one from the other. The garments, we may conclude, were similar, for there is no description of any differences, none in fabric, form, or color. No procession, no precedence of superiors, no purple, blue, or white garments for sake of distinction; but if we infer anything, we may infer that each received garments corresponding to his personal quality of truth from good; and woolen, silken, linen, or cotton fabrics may have been the corresponding materials. Nor are we informed of the mode of disrobing and enrobing, nor whether these same persons will be preachers in the new heavens or will find some other use.

The baseless fabric of the graded priesthood falls for anything found in the Relation, unless, indeed, the three rows of seats covered with purple, blue, and white, signifying a trine in the priesthood. Will the highest "representative priest" in the New Church declare that to be the true and only interpretation? To me it seems more likely to signify the three heavens, and the clergymen may have been qualified from their interior states to minister on those three different planes to which the three colors, purple, blue, and white, correspond. But this is mere conjecture, and in the absence of any explanation in the Relation itself, it is dangerous for any one, even a bishop, to insist that it signifies a graded ministry, organized and recognized in the New Church on earth.

Pittsburgh, Pa.

JOS. HARTMAN.

WANT AND NEED.

ELEMENTS of human nature
With its dignity curtailed,
Dwarf their spiritual stature,
Whose ideal aims have failed.

Self-regard,—a love of ruling,
Stimulates a heartless pride;
And its narrow, witless schooling
Stultifies the mind beside.

What a longing for dominion
Masters the imperious man;
As the eagle swoops his pinion
Over all his eye may scan;

Worldly ends,— the gain external,
Signifying loss of soul ;
And without a hope eternal
To illume and save the whole.

Oh ! the wretched power of party !
Fostering crimes against the state,
Making sages blind to wisdom,
And inciting petty hate.

Justice, charity, and honor, —
Has each, saint-like, taken flight,
With a cloud of shame upon her,
And a tremble of affright ?

Oh ! formality of worship !—
Decorous, but not Divine ;
Oh ! the want of true religion ! —
Nourished by the Bread and Wine.

Bread,— His love come down from Heaven,
Wine of Truth,— His own blood shed,
That our sins may be forgiven,
And to raise us from the dead.

This is all we count essential :
That the very Lord of Life
Should give courage and credential
To His followers in the strife.

For our common need surpasses
All that ever went before,
While the saddest war of classes
Shakes the world from shore to shore.

Shakes it e'en in expectation,
Where there is no living light,
No content with Revelation,
Only groping in the night.

Need there is of one Lord—Master,
Dwelling, reigning, in the heart ;
Then let threaten dire disaster,
And serene and safe thou art.

SWEDENBORG STUDIES.

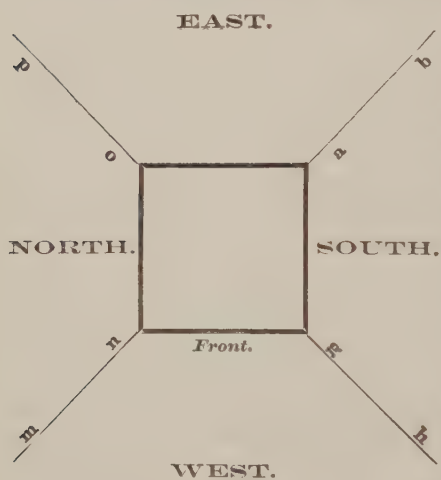
THE FOUR QUARTERS.

WITH the Chinese five is a cardinal number. Among their many quintuple dogmas or tenets was this, heaven is divided into five parts, — a centre and four quarters. In the Analects of Confucius one of the disciples asks the master, “whether it was not better to court the furnace than the south-west corner?” The answer indicates that by furnace hell was understood, and by the south-west corner a not very desirable portion of heaven or of the world of spirits. From the above and other teachings of their ancient masters, it is evident that the science of correspondences was not altogether lost during the age of Confucius. At this age among Christians very little idea, if any, of the four quarters exists; in the New Church the idea is still crude and indistinct.

Swedenborg, whilst present in the world of spirits, before and during the time of the last judgment, found it divided into five parts, — a centre called the *meditullium*, and four quarters surrounding the same, named eastern, western, southern, and northern. The Word in the letter frequently mentions these quarters showing that they have always been integrally connected with the other life, and that a clear understanding of them is in some degree necessary for the proper conception of the spiritual sense of many passages of the Word.

At the period above mentioned each of these five parts was distinctly separate — especially the centre from all the rest of that world. Each of these five parts was divided by straight lines and equal angles. The centre was a quadrangle — a perfect square — with one side on the east, one on the south, one on the west, and one on the north. In this respect it was like the golden altar of incense, and like to the Holy City which the beloved disciple John saw in vision in the isle of Patmos; and all three, the centre, the altar, and the Holy

City correspond to and represent similar states and conditions. The quarter in which the spiritual sun appears is the dominating quarter, and all the rest are determined by it. This quarter is called the east; opposite to the east was the western quarter; to the right hand as you face the east was the southern quarter, and on the left hand was the northern quarter. In the outer edge or extreme border of the eastern quarter was a sea, in which were many islands. The same are frequently referred to in the letter of the Word. In the extreme of the western quarter, somewhat to the south, was another sea, but this was an infernal one. In the extreme of the southern quarter were wildernesses and a desert. The



extreme of the northern quarter was cold, bleak, and uninhabitable. The accompanying diagram which is copied in part from one in the Appendix to the Diary is here presented as a means of illustration.

In the "Diary," 5471, Swedenborg writes, referring to the original of the above diagram, "Around about and within this great region

are all in the other life. It is the *meditullium*; within are all genuine Christians. In the midst thereof is the New Jerusalem—it is quadrangular. The angles (lines) outstretch from the quadrangle; as the angle *g h* between the west and the south, the angle *o p* between the east and the north, the angle *a b* between the east and the south, and the angle *n m* between the west and the north. These lines are called the extension of the angles." (Also see continuing numbers, and numbers 5467 and 5468). This *meditullium* is the centre (mentioned in the T. C. R. and L. J.), in which were the best and most interiorly enlightened of the Reformed. Outside and

below this centre and separated from it by a narrow interstice of ground, were all others who were not really Christian, amongst whom were the Papists, Mohammedans, Gentiles, adherents of the dragon, and such as denied the existence of the Divine and the authority of the Word ; all these were scattered over the various outside quarters.

By means of latitudinal and longitudinal lines, we are enabled to locate and point out the various continents, islands, oceans, seas, lakes, mountains, and rivers upon the earth's surface ; so also, by means of a similar diagram to the above, Swedenborg was enabled to show the locality of the various peoples, cities, mountains, seas, abysses, and other remarkable things and scenes in the world of spirits ; and also to describe, so as to be understood, the various events as they happened during the execution of the Last Judgment.

Here follows a small portion of what is stated in the "Diary" about the nature and quality of the various classes of persons in the quarters surrounding the *meditullium* about the year 1757 ; after which will be shown the locality of the several nations, with a description of some of their cities, and lastly some of the most remarkable events that occurred during the last judgment, an event which effectually changed the whole aspect of the world of spirits. This is done not so much for the purpose of describing things and relating events, but has for its object the presenting of everything that will cast light upon the subject under consideration.

For the purpose of clearly understanding the subject, the reader should keep the diagram before him, for all that follows refers principally to it :

In reference to the spirits who lived near or across the extension line, *g h*, those nearest are they who know somewhat of the Divine ; those more remote know nothing of the Divine. They were thus placed, the women on one side, the men on the other, the men in the western part (quarter) the women in the southern part (quarter). (S. D. 5466.)

Of those who were near the extension line, *a b*, between the east and south, they were those who had no care for the doctrines of the church and applied the letter of the Word just as they desired,

and used it to confirm their own loves and principles ; they were those who did not live good lives, but adulterated the Word. (S. D. 5473.)

Near the extension of the angle, *o p*, between the east and the north lived those who desired to appear before men as sincere and pious, and the possessors of every virtue — who preached faith and at the same time seduced men by various methods and inducements to believe their tales. They were those who lived a life of grievous evils. (S. D. 5476.)

Near the angle, *m n*, between the west and the north lived those who knew nothing of the Word, they were of an obtuse genius and as it were somewhat feeble ; whilst in the world they did not desire to know the doctrines of the church or the Word. (S. D. 5479.)

In a similar manner to this but more in detail Swedenborg goes over the whole world of spirits. That all the inhabitants of the several quarters were distinctly different in character and genius is concisely stated in the "Diary," as follows :

In the south are those who are in external light, in riches and in worldly abundance. (S. D. 5673.)

In the north those not in light, or in abundance or riches, hence respectively those who are in shade and in poverty. (S. D. 5674.)

In the east are those who are in love to the Lord, thus in light internal. (S. D. 5675.)

In the west those who are in the love of self and in interior darkness. (S. D. 5676.)

The location of the various nationalities and religions were as follows: England, because therein was the greatest interior perception, and the clearest perception of the Word in this life, was in the centre of the *meditullium* or middle region of the Reformed. There were two cities of London in the world of spirits — one in the northern quarter in which region the Jews also were, and one in the very centre of that world. Lest some not fully acquainted with the laws governing the connection between this world and the world of spirits might be incredulous, when they hear or read what is stated about cities in the other life, I will here present what Swedenborg says about them in a general way :

Cities appear to spirits similar to cities in the earth, hence like London, Amsterdam, Stockholm, and others. The reason for which is that spirits in the other life live with every man and possess their interiors, thus everything of their memory, not that they see into this world with their (men's) eyes, but constantly do so by entering within them into their thoughts; hence it is that they appear to be in similar houses, edifices, streets, and cities, and to them it appears as though they were the same. (S. D. 5092.)

In regard to London, we have what follows:

I was taken in a state of wakefulness over the rock into a city there, and was led round about therein. It was a city altogether like London, with similar streets, similar houses, and similar public buildings, thus the same from one end to the other, and upon inquiry as to who the people there were, was told they were the English of London. (S. D. 5012.)

Again, in S. D. 5452: "The middle" of the city "answers to that part of London where there is a meeting of merchants, called the exchange, there dwell the governors. Above the middle is the east, below it is the west, on the right hand is the south, and on the left is the north. They who preëminently have led a life of charity dwell in the eastern quarter, the wise dwell in the southern quarter; they who love the liberty of speaking and writing dwell in the northern quarter; and they who make profession of faith dwell in the western quarter." Now, when we consider that the *meditullium* or centre was divided into quarters the same as the region outside of the same, it will clearly be seen that at that time the city of London was not only in the centre of the English nation, of the nations of the truly reformed, but also of the whole world of spirits.

The Holy City as it appeared to John was seen standing upon this same centre with its sides, which were four, facing the quarters; for "on the east it had three gates; on the north three gates; on the south three gates; and, on the west three gates." "Its length and its breadth and its height were equal." From this description the almost universal opinion has been that this city, as it appeared objectively to the vision of the Apostle, was in the form of a cube. Who can

form any conception of a city having such a shape? and who can have any conception of such a city descending—like an eagle alighting to the ground—from God out of heaven? The answer comes, it is all symbolical—a perfect symbol of precious truths and promises. This I admit and most fully realize, still I cannot forget that all that John saw and heard had an objective appearance. I think such an opinion is incorrect. I have seen nothing in the Writings that tends to such a belief. There is still another form that may have its length, its breadth, and its height equal and still not be a cube. A mountain, upon the sides of which a city could be built, might be in such a form. Many such forms have been erected whose sides have for over thirty centuries faced the four quarters of this lower earth—the east, the west, the south, and the north; such forms have been erected by a people whose priesthood was in a great measure acquainted with the science of correspondences. This people were the ancient Egyptians; the forms were the pyramidal. May not this have been the form of the city seen by John? May not the pyramids have symbolized something similar to what the Holy City symbolized? Their priests said these forms represented the spiritual world. If this form, then, was the pyramidal, John, when he was carried up into the third heaven, saw its apex stretching far above the plane of that heaven, and saw the city gradually descending out of this heaven, through the spiritual heaven, down to and upon the world of spirits below. A city in such a form could have four sides or faces—one face to each quarter, and all four sides would be similar in outline to the four quarters of the heavens. Again, with such a form, the highest point, the apex, must likewise be the centre, and a plumb line, reaching from there to the quadrangular base, would strike the very centre of the base upon which the whole structure stands. Here, then, we have a figure representing two degrees—the continuous and the discrete. Again, the pyramid consists of a square at the base or foundation, and four equal triangles uniting in the same point at the apex. The square representing the good of love, and the triangles, as to the quarters to which

they face, every variety of faith and life established thereupon.

The locality of the various nations was as follows: "The Dutch were in the south and east of the central portion; the Germans towards the north; the Swedes in the northwest, but the Danes towards the west." "Of these nations only such who had lived lives of 'charity and its faith' were in this middle region," (C. L. J. 20), all the rest of these peoples were without, and many were amongst those who established the seeming heavens which were so utterly destroyed during the Last Judgment.

"The Papists were round about and beneath the Reformed." (T. C. R. 817.) They were very near the *meditullium*. "They formed the nearest circumference around the Reformed." "The greatest part of them dwelt in the south and in the west, only a small part in the north and in the east." "The Russians lived in the angle, *a b*, beneath the east and the south, directly beneath the earth there, they were more obscure than others." (S. D.) "The Mahometans were in the south and west crossing the angle, *g h*, immediately beyond the Papists. Outside and surrounding all the rest were the various races of the Gentiles." (S. D. 5452.)

In the south dwelt such Catholics who in the world had been possessors of more powerful abilities than their fellows, and had more confirmed themselves in their religion. Great numbers of the rich and noble lived there in habitations which were not above the earth's surface. In that quarter, moreover, there was a great city extending nearly from the east unto the west (parallel to the line *ag*) and also somewhat into the west. It was situated very near to where the Reformed were. Myriads of men or spirits tarried there; it was full of churches and monasteries. The ecclesiastics also carried into it all the treasures which they were enabled to gather together, and they hid them in curiously constructed cells and crypts. Towards the east in that quarter was a session, where they consulted on the enlargement of their dominion, and on the means of keeping the people in blind obedience. (L. J. 58.)

They had also another assembly in the same quarter near to the west, where they introduced the credulous vulgar into heaven. (T. C. R. 819.)

In the north dwelt those who in the world had been possessed of less powerful abilities, and had less confirmed themselves in their religion; the chief part of these were in a large city extending lengthwise from the angle of the east to the west and somewhat into the south. It was also full of churches and monasteries; on its outmost side near to the east dwelt many of various religions — also some of the Reformed. . . . In the east lived those who had been in the greatest delight of ruling in the world. . . . They appeared there on mountains, but only on those which faced the north, there were none on the part (of the east) which faces the south. In the angle towards the north there was a mountain on whose summit the ecclesiastics had placed a person of unsound mind, whom by communication of their thoughts — an art known in the spiritual world — they made believe that he was the very God of heaven, etc. That mountain is understood in ISAIAH xiv. 13, by “the mountain of convention on the sides of the north.” In the west in front lived those who had dwelt in the dark ages; they lived for the most part under the earth’s surface, the whole anterior tract which looked to the north was excavated and filled with monasteries, etc. These rarely spoke with those who lived in the following ages, being of a different disposition and not so craftily wicked. . . . In that same quarter, beyond that tract, were many mountains [these extended from the centre towards the north]. . . . Here on these mountains dwelt the wickedest of that nation (Papal) who denied the Divine in their hearts and yet orally professed belief in Him, and gesticulated their adoration of Him more devoutly than others: their artifices I may not describe, they are so unspeakably wicked: the mountains on which they dwelt are understood by the seven mountains, mentioned in the Apocalypse; and the dwellers themselves by the woman sitting on the scarlet beast. (L. J. 58.)

Many persons upon these mountains were Italians from the city of Rome; they were more than others proud and haughty. There were also others from the same nation, some from Genoa, Venice, Tuscany, and other provinces. (S. D.)

The Last Judgment commenced in the beginning of the year 1757, and was fully accomplished at its end. With the Reformed and with the Papist, visitation preceded and afterwards removal. The judgment was not effected upon those

in the centre, but upon those on the outside. The destruction of Babylon or the Papal region was preceded by great earthquakes; trembling seized all the inhabitants for they knew the end was at hand.

Then those in the southern quarter and especially those in the great city there were seen running to and fro, some with the intention of betaking themselves to flight, some of hiding in the cells and caves beside their treasures, etc., and others of hiding in the crypts. . . . After the earthquakes there burst up from below an ebullition which overturned everything in the city and in the region round it, after which came a vehement wind from the *East* which laid bare, shook, and overthrew everything to its foundations. . . . Afterwards from the whole region a smoke ascended like to that after a conflagration, and finally a thick dust was borne by the east wind therefrom into the sea [in the western quarter]. This — black — dust was strewn over the sea, because such dust signifies damnation. . . . But they who were in session in that region near to the east, were not cast into the black sea but into a gulf which yawned into the length and depth beneath and around them.

Such was the judgment upon Babylon in the southern quarter; but the judgment upon those in front of the western quarter, and upon those in the northern quarter where the other great city stood, was thus effected: after great earthquakes which rent everything to the very foundations, an east wind went forth by way of the south through the west into the north (almost all around the *mediterraneum*) despoiling the whole region; first the part in front of the western quarter where the people of the dark ages dwelt under ground, and afterwards the great city which extended from that quarter quite through the north to the east, and laid it bare so utterly that all things were exposed to view. . . . The east wind went forth continually destroying all things, etc. (L. J. 61.)

After this, judgment was effected upon those on the mountains in the eastern quarter, and then upon those who were upon the mountains more remotely in the western quarter.

The judgment of the Mahometans and Gentiles was thus effected: the Mahometans were led forth from their places in the southwest by a way around the Christians from the west through the north to the east as far as the southern confines [angle *a b*]

and the good were separated from the evil on the way ; the evil being cast into marshes and lakes, many too being scattered about in a certain far-off desert ; but the good were led through the east to a land of great extent near to the south and habitations given unto them. (L. J. 50.)

The judgment upon the Gentiles was effected nearly in the same manner as upon the Mahometans ; but they were not led in a circuit, but only a short way in the west where the evil were separated from the good, and cast into two great gulfs, but the good were conducted above and across the middle, where the Christians were, towards the land of the Mahometans in the eastern quarter, and dwellings were given them behind and beyond the Mahometans, mostly in the southern quarter. (L. J. 51.)

The judgment of the Dragon and his crew, with the two beasts who were his allies — all of whom were principally near the line dividing the east and the south — will not be described in this article because it would add little or nothing to a knowledge of the quarters.

Any one who will thoughtfully read this article in connection with the diagram will, I think, get a full and clear idea of the several quarters in all their relations.

St. Louis, Mo.

C. S. KAUFFMAN.

A NEEDED WORK.

“I WAS much interested to learn of the Psalms of Asaph that they treat of judgment. It seems to me that there is nothing our New Church is so much in need of now as a compendium of the spiritual meaning of the Word to explain briefly to Bible students the different parts of it and the subjects contained therein. To a man acquainted with the spiritual meaning, such a book might not be too hard to compose, and its use to all who do not know it would be simply invaluable.”

Stockholm.

O. W. NORDENSKJOLD.

BOOK NOTICES.

EGYPTIAN ARCHÆOLOGY. By G. MASPERO, D. C. L. New York: G. P. Putnam's Sons. 1887. pp. 328. \$3.00.

MONS. MASPERO has been the leading scholar employed by the Egypt Exploration Fund. Into this elegant and fully illustrated volume he has collected the results of his studies and field work, and has treated of all those details which former works have treated lightly. Houses, fortresses, public works, temples, tombs, pyramids, painting, sculpture, and work in stone, glass, wood, clay, ivory, and metals, are all dwelt upon by one perfectly familiar with his subject. He shows that the pyramid was developed from the earlier *mastaba*, a low, massive structure containing a small sepulchral room, and explains the methods of quarrying and conveying large stones. On every subject touched, his information is minute and is explained in brief and plain terms. He is sometimes lacking in respect for the good sense of the ancient Egyptians, especially when speaking of their funeral customs, but he here only follows the fashion. The work was written in French, and we owe the translation to the Egyptologist, Amelia B. Edwards.

THE BOOK OF LIFE. By SIVARTHA. Chicago: Health & Home, 225 Dearborn St. 1884. pp. 420.

THE writer of this book treats of the history of mankind, physiology, astronomy, prophecy, and a new era of earthly life. Everything is a symbol to him. He especially makes use of phrenological facts and fancies. His idea of prophecy seems to be limited to this world. He does not believe in resurrection, but in re-incarnation. He says that he remembers the work of his former life. He favors ready divorce for unhappy partners. He predicts the speedy return of the Jews to Palestine, and will lead a party to that land very soon. He gives symbolic regulations for the "new earth," including dress. He regards his book as a revelation of "Messianism." We do not find who is to be the Messiah of this era unless it be he who calls himself "Sivarttha" and whose portrait appears frequently in the book.

OUR CELESTIAL HOME: AN ASTRONOMER'S VIEW OF HEAVEN. By J. G. PORTER. New York: A. D. F. Randolph & Co. pp. 116. \$1.00.

MUCH interest attaches to an essay on heaven from the point of view of the director of the Cincinnati observatory. He writes reverently and with great clearness, telling us how far the planets appear to be habitable, discussing the durability of the universe, and concluding that God is able to preserve it as well as to create it. His idea of heaven is not fully brought out, for he, as a layman, only wishes to suggest that it lies in the planets or in the stars of other solar systems, and that the departed can pass freely in the vast stellar spaces. He seems, however, like others who hold the Miltonic conception of things, to believe that, until the final conflagration and resurrection, the dead will not live, or, perhaps that, after that event, they will be more alive than they are now. Of a spiritual world not controlled by the laws of space and time he has no idea. But he is a true student, and no dogmatist, and says that he is not confirmed in his views.

JESUS AND THE MEN ABOUT HIM. By CHARLES F. DOLE. Boston: Geo. H. Ellis. 1888. pp. 82. 50 cents.

Mr. Dole, a Unitarian minister, has here published five discourses on "John the Baptist, Nicodemus, Nathanael, Peter and John, and Jesus, the master." He regards Nicodemus as "an unusually satisfactory man." Speaking of the disciples, he says: "It was comparatively easy and safe to follow Jesus, or they would not have done it." The tone of the book seems to us to mark a low degree of religious feeling.

EATING FOR STRENGTH. By M. L. HOLBROOK. New York: M. L. Holbrook & Co. 1888. pp. 236. \$1.00.

WE are glad to commend this as a sensible book on "Food and diet in their relation to health and work, with several hundred recipes for wholesome food and drinks." Dr. Holbrook is well known as the author of several books on kindred subjects. In this work he treats of all kinds of food, showing a preference for a vegetable diet, illustrating his views by interesting anecdotes, and strengthening them with tables showing the comparative value of foods and their cost. We have found his chapter on fruits very instructive.

JESUS BROUGHT BACK. By JOSEPH H. CROOKER. Chicago: A. C. McClurg & Co. 1889. pp. 214. \$1.00.

THIS book is further described as "Meditations on the problem of problems." It treats of "the messianic hope, how the gospels were written, Jesus of Nazareth, the glad tidings and the ministry of Jesus today." To Unitarians the gospels have now become reduced to a few sayings of a Galilean, and Mr. Crooker has so presented them here. He assaults the Calvinistic theology by taking away everything which it misused. The Old Testament promised nothing. The gospels record nothing but a vague personality. The "Lives of Christ" which are approved are the disparaging accounts prepared by Weiss, Renan, Keim, and the like. "That circle of stories respecting Jesus' birth at Bethlehem," "Jesus was born in Nazareth," "such stories as those of the Temptation and Transfiguration," "the parables are doubtless given about as Jesus spoke them,"—these are some of the phrases which have struck us. As we read, the scene of parting the garments was the only one we could see, and we gave thanks that the mediæval traditions and the modern denials were neither of them our portion.

A HANDBOOK OF PILGRIMS. Compiled by MARY B. DIMOND. Chicago: A. C. McClurg & Co. 1888. pp. 81. 75 cents.

THIS beautifully printed collection of "Thoughts by the way for those who journey through this fair world on their way to one still fairer" can be described in a word. It is excellent. We have not seen such a body of the best extracts, and we have not seen one so well arranged.

CHRIST THE HEALER. By G. F. CHAPMAN. Boston: H. H. Carter & Karrick. 1888. pp. 98.

Mr. and Mrs. Chapman are "healers," but not of the class called scientists. As Mr. C. indicates in these frank "letters to an investigator," he believes in God and in the reality of matter. Evil he regards as perverted good. He has some singular views of Scripture truths, such as that the first chapter of Genesis describes the creation of prototypes and the second chapter that of the actual living things, and that there was to a degree the office of saviour in Abraham, Moses, and others. He sees very clearly some points which scientists deny, and is apparently in earnest in seeking to exert the power of the Lord.

TANIS AND TAHPANHES. By W. M. FLINDERS PETRIE and others.
London: Trubner & Co. 1888. pp. 160, with 63 plates.

THROUGH Rev. W. C. Winslow, D.D., American treasurer of the Egypt Exploration Fund, has been received its fourth memoir (the fifth, on Goshen, already issued), containing two portions, of which the first continues the account of Tanis and the second tells of new explorations at Nebesheh, Defenneh, and elsewhere. The highest interest attaches to Tanis, for this is believed to be the place in which Moses showed before Pharaoh the mighty works preceding the Exodus, and to Defenneh or Tahpanhes, for this is the place in which the Jews took refuge, as related in II Kings xxv, 26. There too occurred the events described in Jer. xliii. Indeed there is every reason to believe that the very spot described in verse 9 has been found. Subscribers of five dollars a year or more receive these precious memoirs gratis through Dr. Winslow.

Palestine Fund Statement for October, 1888. This issue contains over one hundred pages. The principal article is Dr. Post's account of his visit to the east side of the Jordan, with lists of plants found there. Major Conder has a comparison of Hittite, Egyptian, Akkadian, and Chinese characters showing marked resemblances. Other subjects are the site of Ebenezer, Kirjath-Sepher, and Nehemiah's wall. Herr Schick has found in Jerusalem a cave forty-seven feet below the surface, and will report what is discovered in clearing it.

What Shall We Do with the Sunday School as an Institution? is the long title of a very bright little essay by Dr. George L. Taylor, which is sold at twenty cents by W. B. Ketcham, 71 Bible House, New York, and which treats of the importance, the present defects, the comparative failure, the needed readjustments, and the hoped for benefits of the Sunday School. Every one should read the essay, and every one will agree with its main points, though fortunately with us there is not much disorder in the institution.

Our Young Folks' Monthly is the organ of a national organization to promote wholesome reading and good habits generally among boys and girls. This paper is issued monthly at 25 cents a year to members (to others, 50 cents) by S. R. Winchell & Co., 106 Wabash Ave., Chicago. It tells of good books and has in hand a most admirable object.

THE NEW CHURCH.

ADAPTABILITY.

THERE is the very greatest need of our people being in the effort to adapt themselves to those whom they wish to aid in their reception of the doctrines of the New Church. In conversation with a new inquirer one must not go too fast nor too far. A simple question which may be asked cannot be answered by pouring forth a lecture. A word of objection which we hear uttered, and would answer effectively, cannot be met with the best result by a long argument. People are children in spiritual thought, and, as we answer a child's question by a carefully considered single sentence, so we need to simplify and clarify our utterances to those who are approaching our Church. Not all have at first either time or inclination to read a book, but they wish for something to be told them in a few words. Instances are not wanting of new minds being discouraged by extended statements or profound reading offered them, when only a single clear idea was sought for, and of others much helped by a wise word.

There are evidences that Swedenborg was led to feel this after the publication of the "*Arcana*," and, as we compare its compass with that of such a work as the "*Brief Exposition*," we see that he saw the need of making condensed statements in a form to be easily read and remembered in addition to the fuller treatises.

It is possible that we have not done enough as a people to adapt ourselves to our surroundings; that our ministers have an inclination to shun the hard work of presenting our elementary truths with ample illustration; and that all of us have so far removed ourselves from what is designated as "*popular*," that we have gone to the opposite extreme. Yet it seems that the minister's double task is to be an earnest and untiring student, and an equally earnest and patient seeker after the best methods of presenting the truths to all classes of minds. It is hard work to prepare lectures explaining the simplest principles, but it is important, necessary, and worthy work. And it must be done over and over, in new and ever varied ways, anticipating the want which it would supply and eagerly meeting it.

With such a store of truth that we have something for every one, we should be ready and glad to adapt ourselves now to this and now to that opportunity for the sake of the good which we may do. One of our young ministers was once asked by the chairman of an educational convention to attend and offer the opening prayer. He replied that he was accustomed only to offer the Lord's Prayer. The chairman expressed his belief that some allusion to the special purpose of the meeting would be expected, and went away to seek another. The lesson of his manifest error sank into the young man's mind, and became ineffaceable, so that his decision then made in all reasonable ways to conform to expectation and occasion, was never lost sight of afterwards.

The mistake of too great flexibility is easily made if the motive is merely to be popular. Then one is not walking in the light. He not only accommodates himself, he surrenders himself. Hiding his light in trying to adapt it to worldly people, he fails of his duty. We cannot honestly prophesy smooth things. We must tell the truth, though with gentleness.

We express the conviction that our people are increasing in their adaptability and that they have already made such a gain in this respect that they deserve commendation. Only let them go on in their good endeavor.

"THE FACE OF JESUS."

OUR attention has been called to a work published in 1883, by R. Worthington, of New York, and entitled, "The Face of Jesus ; or, Thoughts for the Mature concerning the Nature of the Word of God." The author's name is not given. The book is large and excellent in appearance. It covers much ground, but deals mainly with the Lord, Degrees, and the Days of Creation considered in comparison with parts of the Gospels. In giving the internal meaning of the Gospel portions the writer uses a style which is lucid and impressive. The large type makes reading delightful, and one often finds suggestive thoughts, as for instance when the Gospels of John, Matthew, Luke, and Mark are described as of the East, West, South, and North respectively.

But this writer is one of those who do not receive in its breadth the theology of the New Age, but holds one doctrine in such a way as to involve a denial of others, and consequently pulls down with one hand what he builds with the other. Thus, while he has given much of the internal meaning of Scripture, he has denied

the literal meaning in the most sweeping way. No one who had ever been in Palestine could say :

Only in the Word, or in the lives of those who have obeyed its truths, has the Lord ever been seen by finite eyes, either by angels or men. (n. 49.)

The miracles which are recorded did not have a physical manifestation. (n. 442.)

All these are not physical events of a past worldly history. (n. 709.)

The incidents and historical narrations of the Gospels are true in the history of the states of the regenerating man and are there only to be seen as actual facts. (n. 859.)

This writer seems to us a New-Church Renan, — a combination of believer and skeptic. When modern scholarship is bringing to light the evidences of perfect historical accuracy in Scripture, he speaks of the “apparent historical narratives, prophecies, and miracles” as not the “physical events of past earthly annals” (n. 904). When human philosophy is beginning to discern the power of spirit over matter, he asserts, n. 82, that “no natural birth ever occurred upon this earth, excepting through the orderly means of a natural father and mother.”

It is almost incredible that one would thus venture to “climb up some other way” than by the intelligent study of the literal meaning of Scripture, and would join himself with those who cried, “Is not this the carpenter’s son?” while he seeks to show the excellence of Scripture ; but there have always been some of this sort since Tulk, and they have meant to serve the Lord, even when partly denying Him.

CATHOLIC CRITICISM.

IN a sermon from JOHN x. 16, afterwards printed under the title, “The State of the Heathen after Death,” Rev. Thomas A. King said of the church in its decline :

The church was regarded as an external organization, an inclosed territory inside of which men were safe, outside of which they were exposed to the wrath of God, and when dead consigned to everlasting flames. Over the gate of entrance into the church of Christ was written : “Whoever will be saved it is altogether necessary for him to keep the Catholic faith ; which faith unless any one shall keep whole and entire without doubt, he shall perish everlastingly.”

Further, Mr. King said, that, “a man might be a devil, yet if he kept the Catholic faith, he would be saved.”

A copy of this tract, sent to a subscriber, went astray in the post-office, with the following result : —

REV. MR. ———: By mistake this tract was sent to me and unfolded. Scanning hastily its pages, I see some mistakes made in regard to Catholic faith. Its quotation on page 5, from the Athanasian Creed, refers not to the Gentile but to Christians who knowingly and willingly reject the Catholic faith believing in their heart that it is the true faith of Christ. *Nulla culpa, nulla poena*. Again, on page 6, it is wrong and *false* to say that a Catholic can keep and practise his faith and be a devil.

A Catholic in name and in appearance may be a devil, but he cannot keep the faith.

A devilish person, calling himself a Catholic, is a white-washed sepulchre, and *not* a believer in Catholic faith.

This is only a sample how Catholic faith is misrepresented to Protestants.

Sincerely,

FATHER ———.

This letter was privately replied to by the minister who received it, and is printed here with his consent. As we understand it, every one who is received into the Catholic Church assents to the articles published by Pius the Tenth in 1564, and here we find the words, "this true Catholic faith, out of which no one can be saved." The second statement of Mr. King, which is so strongly objected to by the priest, seems to lack foundation in the documents.

ESSAY ON SWEDENBORG.

DR. C. R. TEED, of the "World's College of Life," Chicago, in which each term consists of four weeks, commencing about the first of each month," has printed a lecture on the mission of Swedenborg, bringing out to some degree his position as an interpreter of the Word. Dr. Teed is severe upon our organization:

Of all the churches the Swedenborgian will the most absolutely deny the Lord in His coming in the clouds of heaven, because they are not principled in genuine truth from the doctrine drawn from the literal sense of the Word, which Swedenborg says they must be.

This is not a welcome statement, but it is not so difficult to see why it was made when we read:

Through Cyrus, Swedenborg comes to effect judgment in the external church and world. Swedenborg says Cyrus signifies the Divine-Human.

The trouble is probably that our people have not received Cyrus, whose last name is Teed.

THE RELIGIOUS WORLD.

THE COMING KINGDOM.

WASHINGTON GLADDEN, D. D., lately preached to the students of Ohio State University on the "Kingdom of God." In concluding, he said :

The signs to which I have pointed are surely visible. Religion is steadily becoming more spiritual and more ethical, less formal, less dogmatic, less crudely emotional; theology is more moral and less materialistic in its conceptions than it once was; liberty and toleration are taking the place of bigotry and tyranny; character and conduct are exalted above opinion; and love as compassion, and love as good-will, is slowly but steadily gaining upon cruelty and strife. What is the explanation of this notable and beautiful phenomenon? What is the cause of this wonderful effect? To my own mind this increasing spirituality, this exaltation of reason above force, this prevalence of good-will over selfishness, is clear evidence that there is some other power in the universe besides matter and its laws; that the unknown Cause of the universe is Himself a spirit, Whose Word is perfect truth, Whose nature is perfect righteousness, Whose law is perfect love. This kingdom that we find here on the earth, steadily widening its borders, growing as the dawn grows toward the perfect day that is not yet; coming as the summer comes, from the time when the first bluebird chirps upon the paling and the first greenness glints through the dead brown grasses on the sunny bank; to "high tide of the year" when the roses of June are blowing, and the birds are singing full choir — this kingdom is itself a mighty witness of a Power that makes for righteousness of a God Whose name is Love.

CHURCH AMUSEMENTS.

THE Chairman of the Committee on Recreation in Plymouth Church, Brooklyn, has taken occasion to speak frankly and wisely to the members of that church :

I have often wished that we could have some little variety from the now old-fashioned programme of addresses and recitations and songs — although they can always profitably form a part of every programme — in the shape, for instance, of something of a dramatic character, or some characteristic exhibition dance. Because evil has followed from some kinds of entertainment, which in themselves are harmless and even praiseworthy, that is no reason why Christians should not enjoy them and set a valuable example by showing what they ought to be. The Royal Theatre at Copenhagen, where I was born, is a real art institution, and there fathers, mothers, and children gather of an evening, from seven o'clock till half-past nine or ten, never later, and are amused and instructed in a refined way.

The actors and actresses are trained for the profession from early youth — both in speaking and in posing — and compare favorably in their outside lives with the average of society around them. The censorship is very strict in permitting nothing of an improper character on the stage in word or gesture or innuendo. The audience leave their hats and wraps outside, which gives the impression of a large social gathering, and between the acts you promenade in the wide, cool, finely embellished foyers, greet friends, converse, partake, if you wish, of light refreshments, and altogether enjoy yourself in a rational and proper manner.

And now, if you please, let me say a word about dancing. In my dear old Denmark, family dancing is one of the prominent and favorite amusements during the long winter evenings, and as it is conducted there not the most fastidious can find objection to it. There are no late hours, no expensive dresses (nor improper nor unhealthy ones), no indigestible midnight suppers, and no promiscuous intercourse with strangers. Dancing is part of the school education, principally as a means of health and of grace of motion, just as swimming and gymnastics. When our home by the park was built, I specially stipulated for a wide hall, where I could dance with my wife and daughters; and, if I could so arrange it in the League, I would like to secure the assistance of four young couples and show you how that most beautiful of dances, the lancers, should be danced; in regular military style, both as to saluting and keeping time, not that drawling, slouchy gait, which has become fashionable, nor with the long, solemn faces which the dancers wear, as if they were doing a penance.

DANGER FROM THE NEW THEOLOGY.

A VERY consistent conservative, John E. Todd, D. D., of New Haven, expresses in the New-York *Independent* his anxiety as to the effect which the Andover theology is having in circles known to him:

There is not the least doubt in the minds of those who are acquainted with the facts, that the disposition of so many of our prominent men to favor Universalism has already done immense mischief. In all our congregations there are many who are settling themselves back and resisting every appeal and entreaty to repent, on the ground that so many learned and able men think that we shall have "another chance." Preaching is losing its pungency and power. Revivals do not come. Conversions are few. Christian spirit and missionary zeal are declining. Nor is this all. The people see very clearly that the Bible does not teach Universalism, but quite the opposite; and, therefore, if Universalism is true, the Bible is not trustworthy, which is a position frankly taken by some of these men. This shakes men's confidence in the Bible.

CHRISTIAN SCIENCE.

A WRITER in the *Christian Union* says of this theory:

It is unreasonable. Consistency in its followers would dispense with fuel, food, and clothing; they should literally take no thought of the morrow; and yet, although I know many of them well, I see them quite as anxious for money, quite

as particular as to food and clothing, and quite as sensitive to cold and heat as the greatest unbeliever of us all. When reproached with this, and asked why they still suffer more or less of human ills, they plead that the habit of delusion is still upon them; and it takes time to cure the mind of misconceptions so strongly fixed, and, as the more devoted ones expect never to die, they hope still to prove to the world their faith by their works.

It is unscriptural. I am aware of the claim that it is the only Scriptural religion; that it holds the key to the Bible, and unlocks all that has before been hidden in its pages; but when I find that it does away with a personal God — asserting that He is only the great fountain of good, the perfect sphere by which we are all bounded — when I find that there is for the world no personal Saviour, no personal responsibility, although sin is the cause of all these delusions about the body, I feel that I am justified in calling "Christian Science" unscriptural. You may prove any issue by a few selected proof texts from the Bible.

HOLIER THAN THOU.

THE spirit of a dead or merely external Christianity is seen in what an Episcopalian said in the Boston *Transcript* over the signature of "Churchman." It is strange that intelligent people will thus put themselves in direct opposition to the Lord's saying, "By their fruits ye shall know them."

Never let it be forgotten that the Church of England did not "separate" from the Church of Rome, but that intercommunion ceased by virtue of the papal bull of excommunication. On the other hand, the continental reformation was a voluntary separation from the Church of Rome, with the adoption of a man-made creed and the setting up of a so-called priesthood.

We cannot blame the Baptist *Watchman* for saying in reply to this:

If it be any credit to the Church of England that it did not go out of the papal communion until it was turned out, let it not be grudged. We should like to know in what sense it is distinctive of the continental reformation that it set up "a man-made creed." Who, besides men, made the creeds of the Episcopal Church? Was not the Council of Nicea made up of men, and some of them morally not very superior men? The Parliament that enacted the Thirty-Nine Articles was surely a very human body.

CALL FOR REVISION.

THE *Methodist Review*, always strong in candor and courage, says, in a recent issue, that the Methodist Catechism needs revision:

Such questions as, "Who made you?" "Was the body of man created mortal?" "Was man created good?" and such statements as the Holy Ghost "framed the human nature of Christ," and "All mankind being born in sin are by

nature under the wrath of God," are misleading in meaning, or too metaphysical in form, or too inelegantly couched, or too theologically inaccurate and harmful.

Of existing conditions of theology, it says :

Within recent years it has come to light that the moral world has been largely governed less by pure truth than by the badly built theologies of men, against which rebellions not a few, both in the church and outside, have occurred, and which will be more frequent until theology accounts for itself at the bar of reason and the judgment-seat of truth. It requires little proof to establish that the Miltonic theology, saturated with mediæval conceptions and tintured with the prevailing thought of the bard's own times, has suggested problems the Scriptures do not raise, and averred as Divine teaching that which neither Moses nor the Master precipitated as truth.

If we plead for greater theologians — thinkers who will hand us not platitudes, but truths — men who know as well as believe — messengers who dwell in light and drive away darkness — it is because of the dilemmas of the theologians, whose confusions imperil faith in the certainties of religion.

AN EPISCOPALIAN WARNS HIS BRETHREN.

REV. JOHN M. LEAVITT, D. D., writing in the *Independent*, refers to the nearly successful effort of the High-Church party to strike the word Protestant from the title of the body, and says, that if this is done, a new organization will be formed, whose aim will be reform, and whose principles will be :

I. Our Homilies to be expurgated from all inadvertencies countenancing the superstitions of the Greek and Latin Fathers.

II. The word Priest to be obliterated from our Prayer-Book.

III. In both baptismal offices these words to be omitted: " Seeing this child or person is regenerate."

IV. Every man to be tried by his peers without power in a Bishop to prevent.

V. A Supreme Appellate Court for the Church.

VI. A Commission appointed by the General Convention to arrange the best means of acknowledging the orders of Orthodox Protestant Churches.

If our church continues to scorn gifts that do not flow down Episcopal lawn and through Episcopal fingers; if she will prefer shadowy succession to grace, learning, and power; if she perseveres in her haughty exclusiveness, her future in America is plain. She will alienate and forever the masculine intelligence of a free people. Her success will be more and more among the enervated rich and the superstitious poor. Spectacular displays will soon degrade her majestic liturgy, emasculate her faith, enfeeble her pulpits, and contract her influence. Having lost the spirit of the Reformation she will change her name and obliterate her Articles. From the Catholicity she boasts, she will sink into the sectism of a mimic sacerdotalism and a petrifying ecclesiasticism.

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